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1. 2022

1.1 June

Mother Earth had held us in her grip for another long winter. (2022-06-01 04:25)

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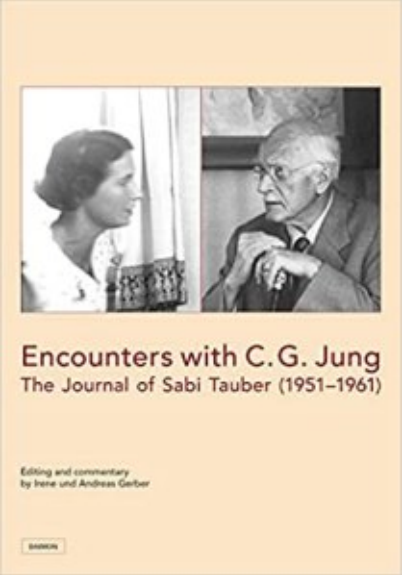

[1]Encounters with C. G. Jung: The Journal of Sabi Tauber (1951–1961)

1957

Mother Earth had held us in her grip for another long winter.

Now she is trembling in her dark, innermost core.

Outside there is no sign yet that thunder has touched her, but soon the life force will burst forth, a new source, flowing and quickening all beings.

Spring is coming, in March 1957!

I am still heavy with darkness, though, and cannot find the source.

Is it buried forever? Is there joy of life, even for the tired and for those who can see?

(Such is my mood as I am once again facing Jung.)

"For heaven’s sake -you yourself are sitting on your source, blocking its flow!" he thundered. "

You have become a stylite, so thin and ethereal! Are you sick? Why don’t you eat?"

I am desperately fighting my tears.

He continues more quietly:

"Dach im Erstarren such’ ich nicht mein Heil

Erschauern ist der Menschheit bester Teil.

Your animus has wrapped you up in one big vapor of ideas, rendering you blind for what is close, true, and alive!

Don’t be so complicated!

Tolerate your warm, genuine feeling, even if it hurts the damnedest!

You want to avoid the pain, so you incarcerate your feeling in a deep cellar and close the door.

Well, and then what happens?

The animus takes its place with his empty haze of ideas, and you sit in the dryness.

Life is wiped out.

Thank God you’re not that prissy, so I can talk with you in fractura.

You have to be like a child and take yourself completely seriously.

You have to make gifts to your empty heart, follow your ’appetites,’ really do ’stupid things,’ only the animus thinks one will be laughed at.

You may never again suppress your feeling, lest life become a wasteland.

Take it seriously; ’it’ is always right!

Le cceur conna’it des raisons, que la raison ne conna’it pas.

Who doesn’t live this truth doesn’t live, he dries out.

Never think how the people around you might react - it only matters what it means to

you.

The simpler one is, the greater is life, for then it is on the level of nature.

Whenever you feel that your life force is vanishing, simply ask your unconscious, ’What do you want?’

Seek your own water, your own source, otherwise you automatically drain that of thers.

One has to concretely seek life! I, for example, let my hand sometimes go along my bookshelves, and all of a sudden there is a kind of inner twitch.

That’s the book I take out - and look here, there’s meaning!

That’s what my unconscious wanted to tell me.

Or, I might simply look all around me, questioningly, and discover a face in a rock.

I paint it and talk to it - and life is with me!

I’ve also had moments smoking my pipe imploringly, until it occurred to me that I could write X a letter.

That was it!

Or I had the desire to visit Y, so, for once, I could tell him that.

Libido is inclination!

Pay attention to where it is inclined within you; be mindful of your ’desires.’

To look for a source means to dig in the dirt until it becomes increasingly wet.

Then one first has to let the dirt settle until one can collect the clean spring water.

That is reality: to dig into life!"

My eyes grew wide open in wonderment.

I mused, "You really are an artist!"

He laughed freely, "Life is an art - unfortunately we have to learn this lesson anew, because we are distorted by culture to such a degree that we have forgotten how to follow the flow of water, like an underground waterway, that is, to follow the potentials in a totally irrational manner.

Pour water onto a plain, and it will immediately find even the slightest gradient and start to flow.

We have to do it the same way.

That’s what we have to learn again, to be as simple as the water.

But we are at war with ourselves.

Criticism suffocates our heart, which, after all, has been created by God, so we must love it and listen to it at all times!

A gnostic, a Carpocratian, once pointed out that one should find a different reading for the particular paragraph in the Bible where Christ says, something like, ’Before you place a gift onto the altar of God, go and make peace with your brother, otherwise you will have to appear before the judge and be dragged into prison.’

Taken subjectively, related to yourself: ’Make peace with the brother within you, before you stand before God.’

Sometimes it is helpful to simply write down all that comes to one’s mind, whatever wants ’out.’

It frees the imagination.

Once, a very cultivated lady came to see me.

She was a professional in a high position, with a lot of responsibility.

But the joy of life had left her. Duties and manners had suffocated her heart.

I suggested that she might do just that: write down in a journal whatever came to her

mind, even if it was bad or impolite.

The next time she came in, she threw the journal onto the table with a provocative gesture, ’Well, there you go!’

And what did I find in it? Nothing but slurs!

Even some that were new to me - I could even learn from her!

But from then on, her imagination was liberated and the source of life was freed.

With her sense of duty and politeness she had sat like a cork on the bottle.

Now the cork had popped and she was liberated!"

Listening to Jung I became acutely aware of how much I still suppressed,

and how that was blocking my way to life.

To my own astonishment I told him about my longing for him, a feeling I most of the time locked up deeply, so that I didn’t know it myself any more – for fear of dependency.

I would like to be entirely free, only belonging to God and never attach to another human being again.

It is too painful. The direct way is better.

I said, "It is the sacred within you that I love so much, so I only want to belong to it and not be attached to you!"

My own words frightened me.

But he only shook his head "If you want to catch the pearly dew of God/ Just hang unshakably on to his mankind." A saying by the German mystic Angelus Silesius (1624-1677).

Born hermits are very rare.

The world would have disintegrated into single cells, were it not for a connecting eros holding it together.

This societal cohesion is only achieved by a free libido that is not bound up by family.

You need contact with other people; your free libido wants to achieve something.

Accept life where it approaches you!

You have a warm, sincere feeling, but if you don’t use it, the animus takes its place and messes it up.

Why don’t you write me letters – try it (it’s not so easy, by the way, to write a truly meaningful letter!).

That is legitimate, and I will profit from it too.

And then the animus is in his right place.

Only where he replaces feeling is he wrong."

And he told me again the example of the strawberries.

I told him, that now and then I have the desire to talk to other people, but lack the courage and thus often decline to engage, because I don’t have a degree and therefore have no "right."

Jung replied, "When there is joy and desire, it is right.

You must accept it, for your sake!

Why shouldn’t we talk to each other, as far as humanness goes?

Simply react naturally.

You might want to call it ’psychological counseling,’ just not ’analysis.’

But you can still charge a fee because it takes time, and time costs money these days.

Even a little bit of consciousness has the effect of a magnet on others; it is

sensed all around.

On one of my crossings to America, I kept running into a lady dressed in black.

It seemed to me that she had something to do with the East, but of course I had no idea.

On the last day, she suddenly stood beside me at the railing and - I don’t know how

it came about - told me her whole life story in the shortest time.

She had spent half of her life in the East and was on her way to her husband in Japan after burying her son in Berlin.

Afterwards she was embarrassed about her candor; I was a stranger after all.

But I could comfort her, explaining that, at bottom, I wasn’t ’really’ a stranger.

By the way, this happens to your husband Ignaz as well.

But he should be careful with his somewhat unbridled intuition that everywhere

aims directly for the center, as with the trunk of an elephant.

Only, he lets himself be pulled way too much into things.

He participates too strongly with his heart, and that burdens him far too much.

He should consciously distance himself and not accept too many psychological

cases!"

Jung wants to spend the whole month of April at Bollingen to experience springtime.

In May he might come for another visit in Winterthur.

I asked him whether there was really no wish we could fulfill, or gift we could give him.

"Just become simple, very simple, like water - that is my wish ... and never forget, keep doing something for your own heart - a fond perdu!"

It poured in buckets, as I slowly drove out of the gate, and from Kusnacht back to Winterthur.

In between is Zurich, and while stuck in traffic I suddenly remembered the beautiful spring dress in a shop window that had tempted me a few times already.

This time I stopped - "for my heart, a fond perdu," it sang within me - and I entered the

store and ordered the dress.

Strange, I found it to be absolutely right.

Then I drove along a country road towards the forest and cried, until I myself became the continuous, mild rain.

"In May I might come again to Winterthur."

That’s what Jung had said.

Which May, I wondered, could he have meant - the one in the "Otherworld" or the one here?

It all depends whether our eyes will open.

Suddenly there is a telephone call from Mrs. Jaffe, late in the day: "Prof. Jung will be at your house on the 29th in the evening."

How could I have doubted!

As always, he had talked about the real, natural May!

Ignaz and I picked him up in Bollingen, much too early of course.

But Jung, too, was ready, lovingly outfitted by Miss Bailey with hat,

cane, and coat.

He teased her on the way out, to be sure to let him back into the house late at night!

We drove back to Winterthur in snail-tempo, holding our breath while listening to his outrageous ideas about flying saucers.

It was more thrilling than an adventure novel.

There already was a finished manuscript ready in the tower.

How will the world receive it?

At home, meanwhile, the children had welcomed our guests, so that Jung entered a living room that was crowded, warm, and almost bursting with anticipation.

Roswith welcomed him at the piano with a piece by Brahms, whereupon Ignaz addressed him.

(Participants: Families Tauber and Ernst Jung, Peter und Helen Stierlin, Maria und Hans Baumann, Lauchli, Rupli, Mimi und Jacob Fopp-Fink, Arnold Renold, Alice Rusch, S. Keiser, L. Zimmermann)

Fig. 22: C. G. Jung being fetched at Bollingen, Mai 29, 1957. 122-129

1. https://smile.amazon.com/Encounters-C-G-Jung-1951-1961/dp/3856307842/ref=sr_1_1?keywords=jung+tauber&qid=1638354441&sr=8-1

Christian religion seems to have fulfilled its great biological purpose, in so far as we are able to judge. **(2022-06-02 04:33)**

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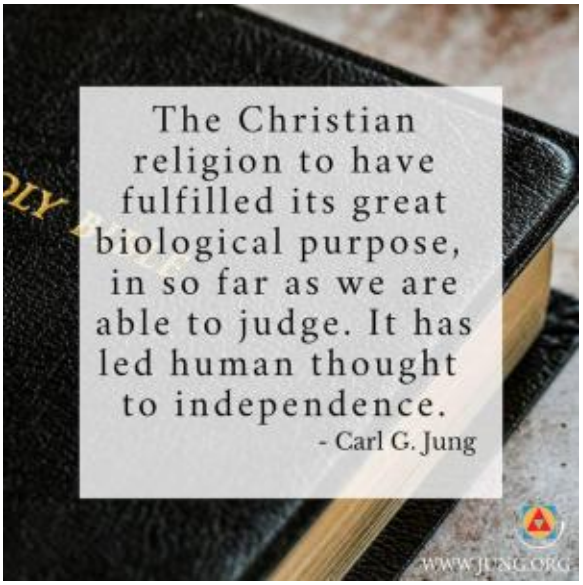
The Christian religion to have fulfilled its great biological purpose, in so far as we are able to judge. It has led human thought to independence.
- Carl G. Jung

All this disappeared in the transitory world of the Christian, only to break forth much later when the thought of mankind had achieved that independence of

the idea which could resist the aesthetic impression, so that thought was no longer fettered by the emotional effects of the impression, but could rise to reflective observation Thus man entered into a new and independent relation to nature whereby the foundation was laid for natural science and technique.

With that, however, there entered in for the first time a displacement of the weight of interest; there arose again real-transference which has reached its greatest development in our time.

Materialistic interest has everywhere become paramount.

Therefore, the realms of the spirit, where earlier the greatest conflicts and developments took place, he deserted and fallow, the world has not only lost its God as the sentimentalists of the nineteenth century bewail, but also to some extent has lost its soul as well.

One, therefore, cannot wonder that the discoveries and doctrines of the Freudian school, with their wholly psychologic views, meet with an almost universal disapproval.

Through the change of the centre of interest from the inner to the outer world, the knowledge of nature has increased enormously in comparison with that of earlier times.

By this the anthropomorphic conception of the religious dogmas has been definitely thrown open to question, therefore, the present-day religions can only with the greatest difficulty close their eyes to this fact, for not only has the intense interest been diverted from the Christian religion, but criticism and the necessary correction have increased correspondingly.

The Christian religion seems to have fulfilled its great biological purpose, in so far as we are able to judge.

It has led human thought to independence, and has lost its significance, therefore, to a yet undetermined extent, in any case its dogmatic contents have become related to Mithraism.

In consideration of the fact that this religion has rendered, nevertheless, inconceivable service to education, one cannot reject it "eo ipso" today.

It seems to me that we might still make use in some way of its form of thought, and especially of its great wisdom of life, which for two thousand years has been proven to be particularly efficacious.

The stumbling block is the unhappy combination of religion and morality.

That must be overcome.

There still remain traces of this strife in the soul, the lack of which in a human being is reluctantly felt.

It is hard to say in what such things consist; for this, ideas as well as words are lacking.

If, in spite of that, I attempt to say something about it, I do it parabolically, using Seneca's words:

"Nothing can be more commendable and beneficial if you persevere m the pursuit of wisdom.

It is what would be ridiculous to wish for when it is in your power to attain it.

There is no need to lift up your hands to Heaven, or to pray the servant of the temple to admit you to the ear of the idol that your prayers may be heard the better God is near thee, he is with thee.

Yes, Lucilius, a holy spirit resides within us, the observer of good and evil, and our constant guardian.

And as we treat him, he treats us, no good man is without a God.

Could any one ever rise above the power of fortune without his assistance.

It is he that inspires us with thoughts, upright, just and pure.

We do not, indeed, pretend to say what God, but that a God dwells in the breast of every good man is certain." Carl Jung, Psychology of the Unconscious, Page 84-86

1. https://smile.amazon.com/Psychology-Unconscious-C-G-Jung/dp/0486424995/ref=sr_1_1?crid=1E4M4YI3QVM6E&dchild=1&keywords=jung+psychology+of+the+unconscious&qid=16

Carl Jung on "Tapas" (2022-06-03 04:49)

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[1]Psychology of Yoga and Meditation

Another passage where the concept of the tapas plays a role occurs in the myth of the creator of the world, Prajâpati. In the beginning, he was alone. Apart from him there was nothing:

Pragâpati had the desire of creating beings and multiplying himself. He underwent (consequently) austerities.

Having finished them, he created these worlds, viz., earth, air and heaven. He heated them (with the lustre of his mind, pursuing a course of austerities); three lights were produced:

Agni from the earth, Vayu from the air, and Aditya from heaven.

He heated them again, in consequence of which the three Vedas were produced.

This means “he heated himself with his own heat,” in commutatio. “He brooded, he hatched.” He incubates himself.

This is the word used for the technical concentration exercises out of which yoga developed. Carl Jung, Psychology of Yoga and Meditation, Page 10

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_2?dchild=1&keywords=Psychology+of+Yoga+and+Meditation&qid=161529

Chapter 5 The Vision of the That Was Eaten by a Horse as Woelflin alone reports the following vision of the saint: (2022-06-04 04:38)

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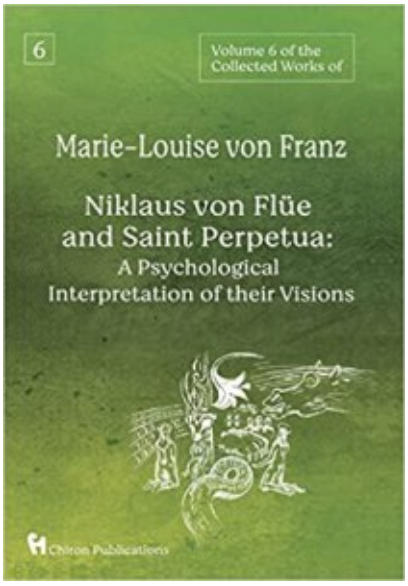
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Volume 6 of the Collected Works of
Marie-Louise von Franz
Niklaus von Flüe and Saint Perpetua:
A Psychological Interpretation of their Visions
Chiron Publications

[1]Marie-Louise von Franz: Niklaus Von Flüe And Saint Perpetua: A Psychological Interpretation of Their Visions

Chapter 5

The Vision of the That Was Eaten by a Horse as Woelflin alone reports the following vision of the saint:

"When, on another occasion, Brother Klaus went to a meadow to look at his livestock, he sat down on the ground and, as was his custom, he started to pray with all his heart and to give himself up to divine contemplation.

Suddenly, he saw a wonderfully perfumed white lily growing out of his mouth and extending upwards until it touched the sky.

When, however, a little later his livestock (which were his means of supporting his family) passed by him and he had lowered his gaze for a moment, his eyes came to rest upon a horse that was more beautiful than the others.

And he saw how the lily in his mouth bent itself down to this horse and was eaten by it as it passed By:’

46 Brother Klaus interpreted the vision by saying that "the treasures of heaven cannot be found by those who lust for worldly pleasures, and that if heaven’s offerings are mixed up

with the concerns and interests of earthly existence, they will be stifled like the seed of God’s word is stifled when it is sown amongst thorns:’1

47 As Blanke2 emphasises, it is possible that Brother Klaus had seen an image of Christ with a lily sprouting out of His mouth, for, at this time, such an illustration in which a lily replaces the sword in the mouth of the Son of Man in Revelations existed in various paintings throughout Switzerland.

In this form, the lily is an image of the anima Christi.

The bride in the Song of Solomon is described as "the lily of the valleys;’3 and the Church Fathers interpreted this passage as referring to Mary, the mother, bride and sister of Christ.4

But the connection between the lily and the horse in Brother Klaus’s vision probably also points towards a completely different meaning, one which has closer connections to folklore.

Indeed, according to Germanic pagan mythology, the lily represents the royal flower, par excellence.5

It symbolises the power and force of a kingdom’s law, which is why it also appears in very many royal and noble coats-of arms.

The lily is associated with mermaids, white women, and Valkyries, 6 as well as with the "white woman" and the goddess Ostara, Donar’s sister, whose name lives on in the word "Easter:’7

Blooming or budding plant stalks, especially the switch of an apple tree, are, along with the lily, also emblematic images for royalty, which is why, for example, Alfred the Great’s crown jewels depict the king with two lily stalks in his hand. 8

48 Viewed within the context of such amplifications, the lily, then, is an image for Brother Klaus’s "royal" and purely contemplative anima9 that is focused on the Beyond.

It is, so to speak, a symbol of his unwavering inner search for God that was growing within him like a plant striving towards the light.

At the time Brother Klaus lived, there were still strange stories circulating.

For example, in Hiltisrieden in 1430 when the foundation stone of a curate’s house was being laid, a lily was discovered to be growing right through the heart of a corpse that was found there.

Later, circa 1444, the story moved to a place between Sempach and Hiltisrieden, where Duke Leopold had apparently been killed in battle, and it was said that a lily grew out of his heart. Indeed, there are legends about a lily growing out of the mouth or heart of the dead in several other regions. 10

49 Therefore, perhaps we could say that, while still alive, Brother Klaus had already ’deadened’ himself to life to such an extent that this "soul-flower;’ which endures beyond physical death,

was, in some miraculous way, able to be seen during his lifetime.

Perhaps the appearance of this vegetative form of his anima is connected to his fasting, and Jung writes11 that perhaps one explanation of Brother

Klaus's fasting is that he was somehow able to draw his nourishment from his surroundings, which would mean he was able to live in a kind of plantlike way.

This explanation is not intended to diminish in any way the miraculous aspect of Klaus's ability to fast.

so Now in his vision, the lily bends itself over Brother Klaus's favourite horse, and the horse devours it.

Far more than in the Bible, the horse in Germanic mythology is an immensely important symbol, even more so than the lily.

Indeed, it is the actual form in which the God, Wotan, 12 appears who, by the way, used to storm about in the olden days as a wild hunter or as a group of dark horses near the mountain of Pilatus, that is, very close to Brother Klaus's dwelling.13

Not only does Wotan almost always appear on a horse, but also as a horse.14

His sons were called Hengist and Horsa ("Stallion" and "Horse"), and Ninck emphasises that "the god's essence and his totem animal flow together to make an indivisible whole:' 15

This is why, as Tacitus says, in Germanic mythology, the horse has a closer relationship to the gods than even the priests do.16

Wotan himself is even called Jak (Gelding) or Hrossharsgrani (Horsehair Beard),17 and, conversely, his names are given to horses.

From a psychological standpoint, the horse generally embodies animal like instinctive psychic energy in its pure essence.

It is a form oflibido18 which, with its mythological associations, circles around the maternal and the physical, and around things that come from the underworld as well as ghostly things.19

Horses tend to get excited and panic.

Perhaps we should pay special attention to this characteristic because, not long after this vision, Brother Klaus tried to run away to "ellend" (a foreign land) which means there might be a psychological connection between the vision and his impulse to leave.

Brother Klaus considered the horse devouring the lily to be a mishap and thus interpreted the horse negatively.

But, from our modern standpoint of looking at dreams, we would have to say that he overlooked one thing, namely, that the lily itself bends down to the horse (incurvari!).

One could say that the lily <<took a liking" to the horse.

The vision depicts an objective event,20 namely, the uniting of the plant with the animal, the former bending down towards the latter and being incorporated by it. 21

The vision is an image of an enantiodromia, an inner psychic process, the moment in which the upward striving spiritual form of the psyche turns back towards animal life.

The lily comes out of his [Klaus's] body and then goes back down into a body, the body of an animal that Brother Klaus especially likes.

This movement of the lily reminds one of what is said in the Tabula Smaragdina about the philosopher's stone: Vis eius integra est, si versa fuerit in terram" (Its strength is perfect when it has turned towards the earth(!)).

And, "Ascendit a terrain coelum, iterumque descendit in terram et recipit vim superiorum et inf eriorum."

(It rises from the earth to the sky and descends again onto the earth, and receives the power of the above and below unto itself).22

51 If we take the lily to be a symbol of the anima candida who is detached from the world, then here is a hint that the latter bends towards the matrix23 of the animal like unconscious psyche (that is, the horse) of its own accord in order to unite with it.24

The beautiful horse, which the lily bends down to, reminds us of the Grimm's fairytale «Ferdinand the Faithful and Ferdinand the Unfaithful;' mentioned above.

On a heath where a castle stands, the youthful hero finds a beautiful white horse that is able to speak (which corresponds to Brother Klaus's vision of the tower).

In some versions, this white horse is identical to the unknown old godfather or to God Himself.

This fairytale from northern Germany most probably contains old Germanic ideas, i.e., the white horse brings to mind Wotan's horse, Sleipnir, which, indeed, was often considered to be identical to God.

Seen against the background of such amplifications, the meaning of the lily disappearing into the horse hints at a unio mystica of the soul with the divine, represented by the anima.

52 For the moment, then, the soul-flower of the saint is in the horse, and, accordingly, we could expect Brother Klaus to be gripped by some urge which would correspond to the symbolic nature of the horse, namely by the urge to go on a "ghost ride:'

Indeed, it is not only in Germanic mythology that the horse acts as a companion into the other world, into the spiritual realm. the initiation rites of other races, too, the horse often appears as a psychopomp and as the carrying animal on an ecstatic journey into the Beyond.25

The medicine man, who is the medium and shaman of primitive races, flies upon a horse's back into the sky or into the realm of the dead.

The horse helps him to reach another world, which is why many shamans carry a staff with a horse's head upon it.

"The symbolic ride;' Eliade26 says, "expresses the shaman's leaving his body and his mystical death:'

is why I believe that Brother Klaus's horse vision was an announcement telling him that his soul-flower, which

longs for heaven and ecstatically reaches up towards it and which represents his emotional longing for an experience of God, wants to become emotionally active and to take him on a ghost ride into the Beyond.

Indeed, we know that, like a horse, Brother Klaus was once gripped by a desire to roam about the country and leave everything behind him, namely when he took leave of his wife and children with the intention of going away and living in a foreign land. Marie Louise von Franz, Niklaus von Flue and St. Perpeua A Psychological Interpretation of Their Visions, Page 33-38

1. https://smile.amazon.com/Collected-Works-Marie-Louise-Franz-Interpretation/dp/1685030300/ref=sr_1_3?crid=2X743QEVL7BCJ&keywords=marie+louise+von+franz+collected

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On a radiantly golden day in October, Jung came to our home for a visit!
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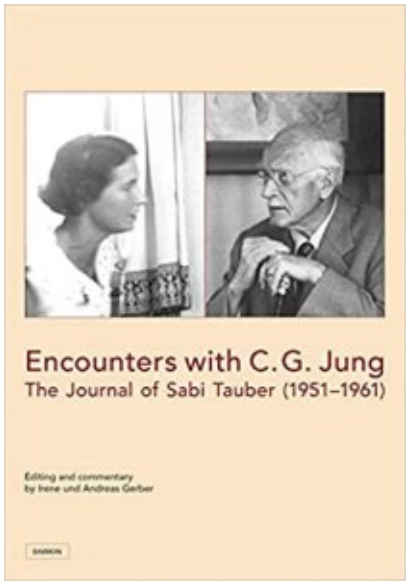

[1]Encounters with C. G. Jung: The Journal of Sabi Tauber (1951–1961)

An Evening with C. G. Jung in Winterthur, October, 1955

God, you sent us the wise one!

Please, let him, with his hand,

kindle for us eternal fire,

and let us find him

in the depth, where he feels

that we, all seven of us,

love him!

In the fall of 1955 it suddenly became reality: On a radiantly golden day in October, Jung came to our home for a visit!

At 5 o'clock, I went to pick him up in our car, was of course half an hour too early and waited on the street.

But when I finally pulled into the driveway, it turned out that he, too, had been waiting already for quite a while in front of his entrance.

He had to do some errands on the way and guided me securely through the complicated maze of the streets in Zurich, all the while talking and joking.

He expressed his unhappiness over the many misunderstandings around his theory of synchronicity and, in general, over the lack of followers.

Once we were on the quiet stretch to Winterthur, I told him that I was writing everything down about our meetings for my children to remember, and how I would always feel pain at first.

Each time, the feelings of ’having missed out,’ of ’having come too late,’ would overcome me, but after working through the material, I’d feel gratefulness and a sense of freedom.

He responded by telling me about the demand of fate for detachment.

He laughed, "Had you known me earlier, life would have become much more difficult for you, because the demand for detachment is there anyway, but when we are older, we can fulfill it more easily.

Besides, everything has happened precisely as it had to, and that is always right!"

At home, the entry and the stairway were lit with candles, and our five children greeted him like Santa, full of expectations.

Butzli even said, "Welcome, C. G. Jung!"

Once in the living room, he was asked to light the fire in the fireplace, where Jurg and Christian had prepared an artful sculpture with kindle wood.

This act was supposed to symbolize how he had enlightened and spiritualized our place in the world, by putting the emphasis on the Otherworld.

(It did not catch fire right away, and I was secretly glad about it!)

We sang the canon Dona nobis pacem for him, and immediately afterwards he began

to tell us stories of his travels in Africa, enthralling us like a magician:

"We had pitched our tent by a brook close to the jungle.

Every evening at the same time we heard a brief hissing sound very close by, a sort of coughing.

Finally, I asked the porter who had come with us what this could be, and he said it was a lion.

The next morning, I went looking for footprints and, indeed, found rather large pawprints on the bank.

Now I started to feel uneasy and went to the chief, asking him whether that lion couldn’t become dangerous for us.

The chief replied quietly and in a matter-of-fact tone that this particular lion was ’theirs’: they knew him well; he always came at that time to drink water.

He surely wouldn’t hurt anybody.

Leopards accompany the people on their pheasant hunts, skipping along, but only if the hunters use a shotgun - with courser rifles they are not to be seen or heard.

On the pheasant hunt they accompany the people, from tree to tree along the path.

My companion always had something to deal with snakes somehow.

There are such white men who are especially vulnerable to snakes, and black people immediately take notice.

They are the pueri aeterni types, those who are not grounded, who shy away from any

sort of responsibility, wanting to be free and unbound, ’flying high.’

They usually die early, and this is their way of being ’free as a bird.’

One time we were en route, crossing a difficult terrain full of termite hills (about 2 meters high).

Suddenly one of the porters shouted, Atari!, a warning call, meaning, ’stop, danger!’

I immediately reacted and stood still, but my companion did not understand the call, because he didn’t know the language, and kept on walking.

Now a huge snake was about to attack him with lightning speed, and only in the last

moment he was able to escape, thanks to his unusual agility.

A bite would have killed him within a minute, for it was high noon, the sun burning hot, and water scarce in that region.

He shot the snake.

From then on he was terribly afraid of snakes and kept having unpleasant encounters with them.

One night he was especially restless, imagining that there was something in the room

or under his bed.

At last, I angrily told him to be quiet and stay within his mosquito net, where he would be safe, even from snakes!

The next morning, I suddenly heard a piercing scream: Just when my companion was about to put on his pants, a snake crawled out of them!

Moreover, he was quite negligent in taking the necessary precautions.

For example, I had to keep reminding him to put on his mosquito boots at night (because the dangerous insects sneak into the pajama pants and sting there).

Still, one time he omitted to put them on and got very sick with malaria, so much so that we didn't believe he had much of a chance.

He simply was 'marked.'

Only much later, unfortunately, I got to know a dream he had had before our departure, namely that a man was bit by a snake and died.

He did not tell me that dream because he believed that I was that man!

So, he projected his own death onto someone else.

Such people often endanger their fellow men.

He wanted to talk me into another trip, but I preferred to return back home to my work.

Later, he died in a car crash.

His sister was driving; nothing happened to her at all, but he was immediately dead."

Meanwhile, careful not to interrupt Jung's storytelling, we had made preparations to roast the meat over the fire.

But he suddenly stopped, saying matter-of-factly, "May I be part of the cooking?"

We laughed and happily agreed, whereupon Jung gave us a most sophisticated cooking lesson.

The meat had to be held into the open fire under constant rotation and seasoning.

During his travels he had always looked out for the most exquisite ethnic recipes and learned to prepare them.

In Bollingen he would always cook himself; at home the cook would ask him about menus and advice on how to prepare them.

He knew hundreds of exquisitely rare and exotic recipes! "Cooking is earth," he said in response to our incredulous giggling.

"Why should taste be less important than hearing? Cooking over the open fire is a difficult and dangerous matter. It is magic!

The fire is hot and we get ’fiery’ - a thousand different things have to be observed to make it a success.

Of course, ’swearing’ is part of it (as with sailing)!

All cooks, male and female, are hot-headed people, a bit crazy, because they have to do with fire."

After he had emptied his glass of Burgundy, I asked Jung, with the wine bottle in hand, whether he liked some more.

He declined resolutely, "No thanks, I only drink one glass" - then took the bottle out of my hand, "or one and a half" and poured himself some more.

Roswith played a Bach invention on the piano after the meal, which he enjoyed very much.

By now, the room was very warm and became quiet again, as we gathered to listen to the continuation of Jung’s engrossing story-telling:

"One day, I talked for thirteen hours straight with Freud!

I was so pleased to be able to share all my secret trains of thought, and he listened with burning interest.

At one point, however, we diverged.

He suggested to make a dogma out of (his) science, to set firm boundaries against the ’dangerous occultism.’

I, on the other hand, wanted to discover the mystery.

I had just presented him with my perspective and he had rejected it as being crazy.

I became silent for a moment, as self-doubts arose within me.

Right then, there was a sudden, tremendous racket in the heavy bookcase Freud was leaning against, right above his head.

We both were shocked, thinking that the case might crash.

But not a thing had changed.

In that moment an almost sacred certainty overcame me that my ideas were right.

Something within me declared with a firm voice, ’This was the proof that I am right! And to prove that I am right saying this, another such noise will follow!’

And indeed, a second, equal racket followed immediately!

The noise seemed to penetrate Freud to his very marrow and terror seized him.

We politely separated.

But afterwards I was stunned, ’How did you know? Why were you so sure? How could you make such a claim? Why was there actually a second racket?’ But for the moment, it simply had been ’right’ for me."

Surely, that moment had been of highest importance for all of humanity, which is why fate itself had to speak! From then on, the two men went their separate ways.

Freud called Jung a ’prophet’ and sought to fight him.

Jung discovered the irrational and helped the unconscious to have a voice.

Because he was so alone with his ideas and his way of thinking, he had to rely on the support of the unconscious.

This he often experienced.

For example, Jung once dreamed, completely out of context that, An unknown lady was sitting in his office and telling him about her life. In the end he exclaimed, ’but this is a fantastic father complex!’

He continued, " … This exclamation woke me up, but the whole dream didn’t make sense at all.

The very next day a lady from Berlin sat in my waiting room, elegantly dressed, looking very sophisticated, in brief, tiree a quatre epingles

She had come to me because of a phobia

that simply couldn’t be cured, though she’d been to several other doctors.

The last one had asked her to leave, so as not to destroy his life, for he had fallen in love with her.

My dream came to my mind, but there was nothing in particular about her father to be heard.

Perhaps it had to do with her grandfather, I thought, and when I asked about him, she suddenly lowered her eyelids and became silent.

This told me immediately that something about him ’had an effect.’

As it turned out, this grandfather (as the Great Father) had been a Hasidim, a Jewish saint.

But the family had kept it in the dark; one didn't talk about it.

But something like this cannot be suppressed! A saint is alive in the blood of many generations to follow! This woman was lacking the respect for the sacred, the proper 'fear of God.'

So, she was haunted by a phobia.

In the following night, I dreamed that, I was at a big party and that lady was there too.

At some point, I was presented with one of those collapsible umbrellas (as they are available today; at that time, they weren't).

I was supposed to unfold it, open it up, and then present it, on my knees, to the said lady!

Then I knew that I had to show her my own reverence for the sacred, so she could learn it too.

The opened umbrella signified both the reverence of, and the protection against, God.

The phobia corresponded to the folded umbrella; opened up, it became the fear of God. I told her the dream and how I interpreted it.

The phobia disappeared, and the eccentric lady changed into a true woman.

Fortunately, she survived the war!

Perhaps one should rather know about phobias, instead of insisting on absolutely healing them.

I remember a patient who was afraid of open staircases.

He had to avoid them everywhere.

But once he got into a shooting scene in the middle of a street.

To get out of harm's way, he aimed for a building to hide in, which, however, he

could only reach over an open staircase.

While on the stairs, he was hit by a bullet and died.

Another female patient had a life-long fear of Paris. I tried to cure her of that phobia.

When she was already much better, and quite a bit older, she told me that she had decided to visit Paris together with her friend.

On the first day there she was hit by a taxi and died."

When we reminded Jung of the story told of Rev. Fink and his wife, he corrected us: He [Jung] saw his wife as a 15-year-old girl in the stairwell [at the Rauschenbach's home] for the first time and immediately knew that this was his wife! He had even left the house and told his friend that he had just seen his wife!

Now it was our children's turn to ask the old wise man a question.

Roswith asked him how one could stay permanently in a 'higher realm,' without falling down in between; or what was the shortest way to the self, the one without detour.

Jung laughed: "What looks like the straight-way is often a detour, and the detour is really the straight way!

The self knows this much better than we do.

What seems unimportant or lowly to us may be very important and necessary to the

self."

Jurg wanted to learn from an experience once and for all, so as not to have to make the same mistake twice.

Jung answered, "You can never bathe twice in the same river, for the water has run downstream."

Jurg grumbled, "But each time it is water." And Jung, "Yes, but not the same."

He continued, "Youth needs firm guidelines to grow up (as, for example, to always act like a gentleman, or to always be absolutely honest).

In old age, the situation changes; increasingly, it depends on the 'how' instead of the 'what.'

Jesus was the first to teach people that one's attitude is important - he went to school with the Essenes."

Between these conversations, Jung relaxed by waxing about cooking recipes from far-off countries.

Christian wanted to hear more stories from the jungle, which blended nicely with the recipes, as Jung, during his travels, prepared most of the meals himself.

And so he continued: "Once we had made a big fire pit in the middle of the jungle; ashes and some burning wood were still laying around in a large circle.

The black people hopped between them with admirable grace and precaution, without ever getting burnt.

I still had a bag of flour left that I absolutely needed to use up.

I wanted to make ’Knopfli’ and tried to give my black assistant an elaborate

description of what it was.

Suddenly he jumped up, clapped his hands and exclaimed enthusiastically, ’Knepfle, Knepfle!’ I was completely surprised and baffled.

He then told me that earlier in his life he had worked for a Swabian missionary where he got to know and love the dish."

Marianne had put her black doll into his arms and brought him from time to time a piece of apple or banana, which he always ate at once.

Finally, we asked him whether he could paint the Latin vernacular, which he had given us in writing ten years ago, onto the sill of our fireplace.

We were a bit worried that he might be far too tired, but he happily and joyfully accepted the task, painting the words very carefully and exact, including his name.

Ten years ago he had written:

Omnia in se habet quo indiget. What he painted onto the sill was:

Omne portat cum se quo indiget.

It surely has its own significance:

We can ’have’ something unconsciously, whereas ’to carry’ is a conscious act; cum se is with oneself; omnia (plural) is all-encompassing, whereas omne (singular) is limited to one destiny.

Marianne received a farewell kiss on her cheek, which she quickly wiped off.

Jung presented him with his carved leopard; Christian gave him his two-pronged stick.

Jung left our home again in the soft glow of candlelight, after the children had bidden farewell with a canon, which he still enjoyed during the car ride back to Kusnacht:

Wenn dieser Mann zu den Menschen marschieret,

offnen sich alle die Fenster und Turen,

rum rum rudududum

rum rum rudududum

Ei, das ist ein wahres, ein wahres Gaudium!B9

Along the way, Jung happily commented on the Germans who were such good psychologists in theory, but failed in life, whereas the French who often acted with a healthy and natural instinct, contributed little to the science of psychology.

When we pulled into the driveway of his house at exactly 11 p.m., Jung declared with satisfaction that this was precisely the time he had had in mind for his return.

Ignaz and I made our way back to Winterthur, both deeply content and tired.

It was wonderfully quiet at home; the children had neatly cleaned up before going to bed and were already sound asleep.

Jung later told us that the evening had been good for him; he had slept very well and woke up refreshed the following morning.

As for us, there was a slight melancholic hue lingering in the days that followed, as we kept asking each other, "Remember?" Into our reminiscent mood a big box with the most delicious chocolate candies was delivered, with a note attached,

Fig. 19: "For the happy band of children, with gratitude ... "

Oh magician! We thank you!

You sat here!

Transformed the false world

into a true one,

the soul, as the wonderful,

into firm, clear reality;

it is ready

and flies out!

The magician won!

October 24, 1955

Fig. 20: Sudanese crest of a mask (chiwara).
Originating from the region of Bamana (Mali),
at the time in French Suden,
used for ritual dances.
(Foundation C. G. Jung Küsnacht)

The most beautiful gift Jung had received for his 80th birthday was a delicately carved Sudanese crest of a mask: a gazelle mother with her young [fig. 20].

I so badly wanted to show it to our children.

When I dared ask, he spontaneously invited the whole family for tea!

It was three days before Christmas.

We met him laboring heavily out on the porch, chiseling a tree and a Chinese aphorism into a stone slab.

It was to be set beneath the freshly planted Ginkgo tree in the yard, and we all knew for whom it was.

My dear children, never forget: From his grief, from the energy-loss of a depression, he created a 'power station!'

Out of suffering - creation!

This is why he has so much vital energy (available libido) at his disposition.

Vocatus atque non vocatus, Deus aderit is written over the entrance of the Jung family house. Saba Tauber, Saba Tauber: Encounters with Jung, Page 81-90

1. https://smile.amazon.com/Encounters-C-G-Jung-1951-1961/dp/3856307842/ref=sr_1_1?keywords=Jung+tauber&qid=1638185564&sr=8-1

Every creative person is a duality or a synthesis of contradictory qualities. (2022-06-06 05:34)

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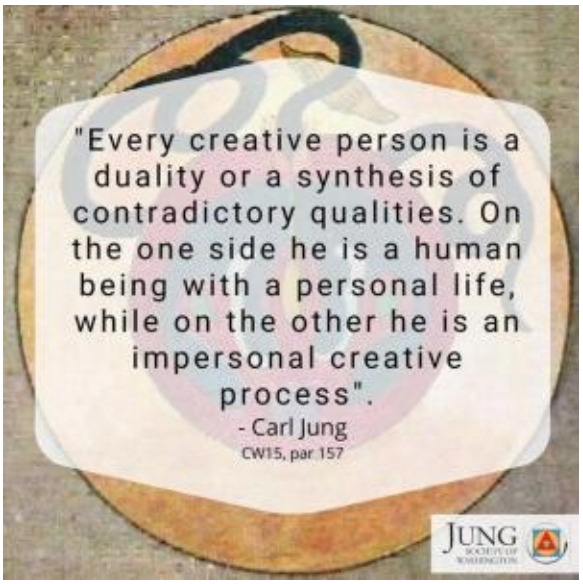
"Every creative person is a duality or a synthesis of contradictory qualities. On the one side he is a human being with a personal life, while on the other he is an impersonal creative process".
- Carl Jung
CW15, par 157
JUNG

[1]Spirit in Man, Art, & Literature

Every creative person is a duality or a synthesis of contradictory qualities.

On the one side he is a human being with a personal life, while on the other he is an impersonal creative process.

As a human being he may be sound or morbid, and his personal psychology can and should be explained in personal terms.

But he can be understood as an artist only in terms of his creative achievement.

We should make a great mistake if we reduced the mode of life of an English gentleman, or a Prussian officer, or a cardinal, to personal factors.

The gentleman, the officer, and the high ecclesiastic function as impersonal officials, and each role has its own objective psychology.

Although the artist is the exact opposite of an official, there is nevertheless a secret

analogy between them in so far as a specifically artistic psychology is more collective than personal in character.

Art is a kind of innate drive that seizes a human being and makes him its instrument.

The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him.

As a human being he may have moods and a will and personal aims, but as an artist he is "man" in a higher sense—he is "collective man," a vehicle and moulder of the unconscious psychic life of mankind.

That is his office, and it is sometimes so heavy a burden that he is fated to sacrifice happiness and everything that makes life worth living for the ordinary human being.

As K. G. Carus says:

"Strange are the ways by which genius is announced, for what distinguishes so supremely endowed a being is that, for all the freedom of his life and the clarity of his thought, he is everywhere hemmed round and prevailed upon by the Unconscious, the mysterious god within him; so that ideas flow to him—he knows not whence; he is driven to work and to create—he knows not to what end; and is mastered by an impulse for constant growth and development he knows not whither." Carl Jung, CW 15, Para 157

1. https://smile.amazon.com/Spirit-Literature-Collected-Works-Jung/dp/0691017751/ref=sr_1_1?crid=293200JHLBH2D&dchild=1&keywords=jung%2C+volume+15&qid=1608557821&s

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Encounters with C.G. Jung: The Journal of Sabi Tauber (1951–1961) **(2022-06-07 04:16)**

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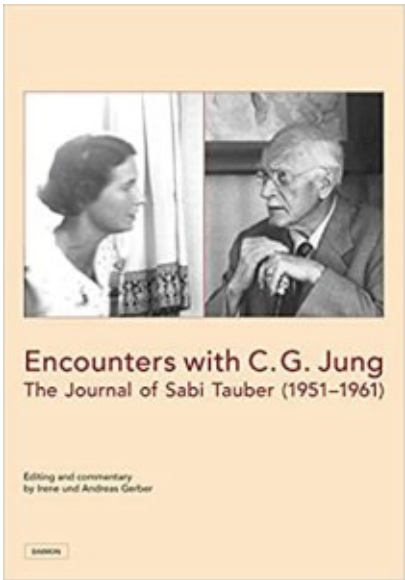

[1]Encounters with C. G. Jung: The Journal of Sabi Tauber (1951–1961)

This volume presents the journal notes of Sabi Tauber, a young Swiss woman who recorded the experience of her encounters with C. G. Jung. She conscientiously noted Jung's responses to her questions and his comments on her dreams, mostly related to love, the creative principle, and the shadow.

In the years 1951–1961, Sabi Tauber often visited Jung in Küsnacht and in his secluded tower in Bollingen.

Jung also went to her home in Winterthur a few times, where he spontaneously explained his views in the circle of the Tauber family and their friends.

A reader today will immediately be touched by C. G. Jung's living spirit, just as Sabi Tauber was then.

While addressing her personal situation, Jung also repeatedly points to the archetype that he recognizes behind each problem. In this way, the scientific precision of Jung's thoughts is imbued with a unique feeling quality.

1. https://smile.amazon.com/Encounters-C-G-Jung-1951-1961/dp/3856307842/ref=sr_1_3?keywords=Jung&qid=1637143573&refinements=p_n_publication_date%3A1250228011&rnid=

But the finite will never be able to grasp the infinite. **(2022-06-08 07:15)**

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[1]Structure and Dynamics of the Psyche CW 8

The psyche, as a reflection of the world and man, is a thing of such infinite complexity that it can be observed and studied from a great many sides.

It faces us with the same problem that the world does: because a systematic study of the world is beyond our powers, we have to content ourselves with mere rules of thumb and with aspects that particularly interest us.

Everyone makes for himself his own segment of world and constructs his own private system, often with air-tight compartments, so that after a time it seems to him that he has grasped the meaning and structure of the whole.

But the finite will never be able to grasp the infinite.

Although the world of psychic phenomena is only a part of the world as a whole, it may seem easier to grasp precisely for that reason.

But one would be forgetting that the psyche is the only phenomenon that is given to us immediately and, therefore, is the sine qua non of all experience. Carl Jung, CW 8, Para 283

1. https://smile.amazon.com/Structure-Dynamics-Psyche-Collected-Works/dp/0691097747/ref=sr_1_1?crid=C2KE1UTZV24F&dchild=1&keywords=jung+vol+8&qid=1617275625&sprefi

An Evening with C. G. Jung in Winterthur, May 26, 1956 (2022-06-09 04:34)

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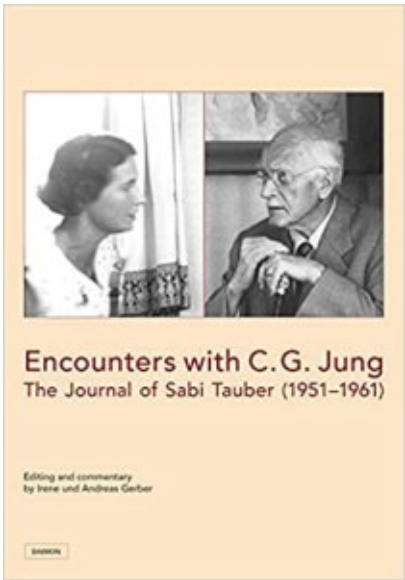

[1]Encounters with C. G. Jung: The Journal of Sabi Tauber (1951–1961)

An Evening with C. G. Jung in Winterthur, May 26, 1956

(At the time, we thought that any kind of "official" note-taking would disturb the ambiance.

Thus, in the days that followed, Ignaz put the content of the seminar together with painstaking care and a lot of dedication, and with the help of our friends who had attended.

As it turned out, Roswith, our eldest, still remembered most of it verbatim - she had secretly listened, together with her brothers Jurg and Christian, laying on the floor in the hallway-young, wide open souls.)

First question (Dr. Ernst Jung): How would you evaluate the psychological situation, on one hand of the European in the West with his overemphasis on intellectual psychic development, and on the other of the Eastern people, mainly the Chinese, who have seen their culture

break down under the influence of the materialistic-technological

mentality?

Jung’s response:

The world is split into two factions, separated by the iron curtain.

The psychological explanation for this phenomenon is the fact that the individual human being is split too, and that the world consists of the sum of all the split individuals.

Going back in history to investigate the origin of this split would go too far now.

But we can proceed empirically: Let’s say, some intellectual comes along who suddenly has fantasies about his wife or his mother.

Or a mother has ideas about her children.

Or a professor comes to me, frightened by his visions - for "only crazy people have visions."

When he [Jung] shows him a book from the Middle Ages where he finds exactly these visions written down he is baffled.

Indeed, in those times, such things were written down in books!

If, for once, such an illuminated intellectual could see his unconscious, a whole archaic museum would present itself, of which the man doesn’t have the foggiest idea.

One has thought that a man is what he knows about himself, but there is one thing he hasn’t reckoned with.

One has forgotten that one is not the only master of one’s house.

Up to the Middle Ages one was aware of that.

In this respect, the Reformation has sinned as well, pouring out the baby with the bath water, whereas the Catholic Church has maintained a relationship with the unconscious through its cult.

Compared to the vastness of the unconscious, our consciousness fits into the size of a thimble.

Admittedly, consciousness has made big progress, and we don’t have to give it up, but we have to find the connection with the other, split-off side.

Today’s man has forgotten much of what was known in the Middle Ages, which is now dismissed as superstition.

The Romans, for example, still knew that there is a genius loci.

So, when they built a new town somewhere, they didn’t yet know the god of that location.

Therefore, they brought sacrifices to the local god and engraved onto a memorial stone: genio ignoto loci.

Today we travel to foreign places without taking into account that we are exposed to unconscious influences there, and that it would be quite reasonable to be a bit cautious.

Primitive peoples are aware of many places of sinister influence, and such "dwellings of the spirits" are taboo.

While traveling in Africa, Jung was especially interested in those places and could explain their uncanny influence by the nature of the milieu.

Once he asked to be taken into an ill-famed bamboo forest, situated at a 9,000-foot

altitude in the Elgon region, "the place of the departed spirits."

They had to bend down to walk along the narrow rhino paths, without making a sound on the bamboo leaves under their feet.

All was deep dark green, above and below; it felt like being in deep water.

He had two brave soldiers along with him, though they were breaking out in a cold sweat.

One of them whispered into his ear: "10,000 spirits!"

They had to be careful not to startle sleeping rhinos, as there was no way to escape their fury.

So, they had to sing and whistle to chase them away.

Once, a camera left behind on one of these paths was recovered the following day, completely trampled.

Primitive peoples cannot simply disregard the unconscious – that would be much too dangerous.

When one is out of balance one must not undertake anything.

One could, for example, come across a mamba, one of the most dangerous poisonous snakes that attack on sight.

One has to have the rifle "handy" in order to be the faster one.

Or one has to cross a river full of crocodiles on some slippery tree trunk: Whoever is not in balance might slip and fall to his death, or, for example, might lose his most important piece of luggage.

This is why "the boys" shared and discussed their dreams every morning in front of the tent.

If they were unfavorable, one had a day of rest.

If they were good, one could go ahead with the trek.

This had been on a safari in coastal Somalia.

Jung had tested the head boy's knowledge of the Koran and he himself had known more than the boy.

After that, Jung had been respected as "the wise one" and had to decide whether the dreams were good or bad.

Who today would think of honoring the "unknown spirit of the place" with an engraved stone, "just in case"? Or slaughter a black rooster before buying stocks or bonds?

Richard Wilhelm has this interesting story about the rainmaker in China: Once he came into a province that suffered from severe drought.

The people had called for a rainmaker from the South.

He came and sequestered himself for three days.

On the fourth day it rained and snowed! Wilhelm asked him how he had done it, and the rainmaker answered that he hadn't done anything.

He had noticed that the people here weren't in order, therefore he had to separate

from them and bring himself into order.

It took him three days to establish Tao, and then, of course, it rained.

But he didn't make the rain - that he couldn't do!

This being in balance, translates for us Europeans as giving the unconscious a voice too.

In this respect, the saying "let me sleep on it" has a legitimate, deep meaning: If you sleep on it, the unconscious is given an opportunity to have a say, either through dreams, or simply by letting one's mind be influenced by it.

It is because Western man has "forgotten" all this that the world is split today, in the outer world by the Iron Curtain, in the individual by the well-known inner disunity.

How can there be help?

There are examples of a wrong Western kind of thinking: Ropke proposed the oppres-

sive idea of the Herrenmensch (member of the master race), a kind of club for the elite, that is, another Nazi remnant.

Impossible, for who makes the selection?

Before such a "committee," Jung would have failed.

Based on his critique of the universality of the causality principle (written while still a student), any committee would have classified him as "subhuman."

The idea is not only unworkable, it is wrong.

Equally wrong as the recent experiment "Zurich whereto?"

Everything is wrong that wants to impose something new on people as a collective, as a mass.

This is the well-known misconception: "the masses will do it."

Karl Barth100 is said to have had thousands of disciples, whereas only a small group has gathered around Jung.

One may respond: Hitler had many more people than Barth; Jesus even less than Jung!

Here is yet another example of wrong Western thinking: One assumes that education in the natural sciences gives us an accurate picture of reality.

But the "norm" of the natural sciences is not an existing reality at all; it is an abstraction, only a statistical means.

Let us consider a bed of gravel, for example.

We just found that the average weight of one stone is 145 grams.

Then we ask a student to bring us a gravel stone with exactly that weight.

He might be looking for hours!

Not only are statistics not reality; they also awaken wrong ideas about the reality.

The way we think is referred to as "realistic," but in fact, it is not real at all! Reality is never an average, never a "norm"; it is variety.

"Normal" isn't the so-called "norm," but the diversity.

A physician, therefore, should never treat patients with categories of pathology, but always keep the individual sick person in mind.

If you simply have "a hysteria" in your office it says about as much about this patient

as, for example, she belongs to the white race.

Just as absurd is the statement, "treatment according to Jung."

I don’t have a method; every person is new and unique.

I used to interpret about 2,000 dreams a year.

But just as a Catholic priest confesses his sins before holding mass, I said to myself before each interpretation, "well, good heavens, I don’t understand this dream

at all; I can’t say a thing about it; I don’t have the foggiest idea," to prevent any kind of theoretical prejudice.

In the natural sciences we live in a totally artificial world, abstracted from reality, and that’s why the scientist has a hard time finding his way around in it.

The statistical truth is the way of stereotyping society, something we take over from America, which is not at all different from communism.

All recipes that say, "one should, one must ... " are wrong.

Nothing is improved with them.

Real change can only come about when someone starts to do "the right thing" every day; then it will be heard from miles away!

Then the millions who don’t do this are diminished by one, then by two etc.

So, this is the task: that each one works on himself to heal the split within.

Now something about the Chinese:

Nobody would have thought that such a highly evolved culture with such an orthodox people could break down so quickly!

But, just what do they still know about their high culture?

I asked a Chinese professor what he thought about the / Ching.

He was embarrassed and evasive, as if I had asked an astronomer about astrology, or a surgeon whether he also practices chiropractic.

Some time into the conversation I learned that once, the professor and a friend of his had each consulted the / Ching oracle.

"Were both oracles meaningful?" - "Yes." - "What consequences did you draw from this?" - "None."

This is also the reason why India with its many illiterates is endangered by communism,

in spite of its old culture, because people don’t understand their culture any more.

Nehru has tried to maneuver, but it is a dangerous game!

Second question (Mrs. Dr. Mimi Fopp-Fink, Flims): In your German Seminar, 1930, you made a remark that touched me deeply: "With the church’s fight against gnosis, many deep truths have vanished or have been turned into nonsense.

So, for example, the word of Christ, ’When two or three are gathered in my name I am among them,’ is completely distorted.

It should rather say, ’When two are together they are not without God.

But if someone is alone - verily I tell you – I am with him; he shall lift the stone and find me there; he may split wood and I’ll be there."’

My question is whether God is also with one who is alone, or only present within the community.

Jung: Indeed, this passage has been distorted in the interest of the community, to strengthen the Church.

In a collection of such "Sayings of Christ" (Logia /esou), contained in the Oxyrhynchus-Papyri from the first century, we find, for example, a conversation of Christ with his disciples.

One of the questions is, "How can one get from earth to heaven?"

Jesus says, "It is the fish and the birds that bring you heaven, therefore strive first for self-knowledge, for you are the city, and the city is the kingdom!"

This answer is about the instinct of the unconscious animals, how the fish find their way and the birds build their nests, and likewise man, when he is well connected to the instincts and to his inner images. ("Metropolis" - mother city - center - the town - the kingdom.)

The kingdom of heaven is not to be reached with ladders, corresponding to the belief of various religions; it is within man.

That is the self of man, the Unknown, Christus in nobis, the kingdom of God.

Therefore strive first to know yourselves!

Here Christ touches on the secret of individuation, self-realization.

In the Indian religion, the primal being is Atman Purusha, the primeval man, who sacrificed himself in order to build the world.

My ego is the personal Atman, and he is identical with the transpersonal Atman.

"He covers the world everywhere two handbreadths high and is within my heart two thumbs high."

It means that the ubiquitous God is contained within me in the smallest form.

I am a split-off particle.

The "I" is an illusion, a trouble maker that gets us entangled in the ten thousand things.

There are people who believe that Christ was familiar with Buddhism.

In the second century before Christ, Buddhist monasteries sprung up in Persia.

After the conquest of Alexander the Great, there were relations with India.

Another interesting source is the Liber Enoch, the apocryphal Book of Enoch, from around 150-100 BCE, which, at the time, was very popular.

There, the "son of man" figures as the steward of justice, the advocate of man before God. Christ has identified himself

with the steward of justice.

When he calls himself "the son of man" he took it directly from the Liber Enoch: The son of man, chosen by God, who ensures that humans are justified before God.

For the old Jewish theologians, Yahweh was a paradox. On the "Day of Reconciliation,"

the high priest would go into the sacristy of the temple where he would see the splendor of Adonai.

And the glory spoke, "My son, give me your benediction!" and the priest would bless him, adding, "And mayest thou always remember thy good qualities more than thy

bad ones!"

Yahweh was in danger of falling into oblivion with the emerging Greek spirit.

Many Jews only spoke Greek.

Jesus was the reformer who saved the Jewish religion by saying that "God is good."

This is why he saw Satan falling from heaven.

He saved the Jewish religion by affirming that God is good.

The Apocalypse brings back the "Fear of God." The old, terrible God reappears.

When Yahweh gets angry, he himself hides his faithful under his throne, lest he strikes them dead.

Abraham didn’t want to come down from the altar before saying this to God: Had he killed his son, then Yahweh would have broken his word, because, as it is said, "You promised me my seed in Israel."

Yahweh said, "In the future you will always blow the Schofar on the Day of Reconciliation."

This was so that Yahweh would remember that he a/most broke his word.

In the 89th Psalm we find the antinomian idea of God, which disappeared in Christianity.

That God is the summum bonum conforms to the Jewish Reformation.

It took Jung years to track down the apocryphal texts that had been left out of the Bible.

The Liber Enoch records the expectation of the great Essene community that the "Son of Man" would come to help humanity gain its rights before God.

We may compare this to the "parable of the shrewd manager" (Luke 16:1-9), who, having administered faithfully, reports to his master.

God is pleased with this, because this man acted alertly and with agility.

Ignorance is the greatest sin: "Man, if indeed thou knowest what thou doest, thou art

blessed; but if thou knowest not, thou art cursed, and a transgressor of the law."

Christianity did not simply fall from heaven.

Its history reaches as far back as Egypt.

Think of the three times fourteen ancestors of Christ, assimilated from the coronation of the Pharaoh, where fourteen ancestors were placed ahead of the procession.

Because of these relations Christianity immediately got under the skin of the Egyptians.

Recently, a German-American scholar devoted his dissertation to uncover many more of these interesting parallels.

But his findings were not accepted by the universities.

As Jesus said: "He who is near me, is near the fire, and he who is far from me, is far from the kingdom."11° Fire is burning!

Third question (Dr. Hans Baumann-Barandun): I have trouble bringing together knowl-

edge and faith.

Jung answered, that neither can he believe in what he doesn’t know.

Either one knows something and then there is nothing to believe, or one doesn’t know, and then it would be even harder to believe - it would be immoral!

Now, he doesn’t speak here of the faith that may be given to one as "charisma," as grace.

Jung’s father was a minister, and in his youth he always had disagreements with him.

It went against his morals to believe certain things.

Otherwise, one might also believe, for example, that a certain Mr. Meier is a

scoundrel.

Faith and knowledge are not opposites, because these concepts lie on different levels.

Objects of knowledge are facts.

The stories in the Bible obviously are not meant as descriptions of facts - as

such they would be either impossible or nonsense, like, for example, the Trinity, or the Immaculate Conception.

The same holds true for the pronouncements of alchemy.

They were always viewed from the perspective of chemistry, and thus considered chemical nonsense.

Both the Bible and alchemy talk a symbolic language.

Once we understand that, everything becomes clear.

Consider the Immaculate Conception, for example: a divine female figure unites with the Holy Spirit; a virgin, untouched by any man, is pregnant.

But Mary is not the first, the Egyptian Isis and many others were her predecessors.

Here, Catholicism is much smarter than Protestantism, by declaring these goddess images to be forerunners of the Almighty Truth.

A virgin can indeed be pregnant by a spirit.

There exists in all languages an expression for spiritual pregnancy.

And from this emerges the savior of mankind, the Son of God.

The Jews say that Mary was a hairdresser, and that Joseph got her pregnant out of wedlock, so she had to give birth hidden away in a manger.

Mary represents the feminine that is innate in every man.

But in intellectual men the feeling function is often undeveloped, just as for beautiful women beauty is often valued higher, at the cost of thinking.

This is why a well-to-do man can fall in love with the cashier at a bar: it concerns his own inferior function.

So, the French writer Gerard de Nerval, in his Aurelia describes his love for an actress,

doubting time and again whether she could really be his one great love, the saint, the goddess: "Apres tout, c'est une femme ordinaire de notre siecle"

- and by God, she is it! And already he was insane.

Poets have the ability to bring out their inner image - Goethe's Gretchen (Faust) and Mignon (Wilhelm Meister's Apprenticeship) are the only German examples; other than that, we only find them in the French and English literature, as, for example, She in Rider Haggard's She and Atlantide in Pierre Benoit's Atlantide

This kind of love is numinous. Hands off, a goddess is present!

The Holy Trinity and the question of the third and fourth comes up in many religions, also in Plato's Timaeus and in the scene of the Cabiri in Goethe's Faust.

It is connected with the structure of the human psyche.The fourth function is the inferior, which is why it often leads to dubious experiences.

They are not necessarily divine (one might even get in conflict with the police!). Precisely because they are not only divine [in the Christian sense], the term "numinous" (the old Latin sacer) is better.

We are dealing with the most ordinary, every-day things, which, in their ordinariness, we simply don't recognize as sacred.

The fourth in the Holy Trinity is either the devil or Mary - the mediatrix or creatrix mundi.

Whereas men have banned the devil from heaven, for reasons of responsibility toward their Weltanschauung, women have a better way of dealing with him because they don't have ideological prejudices.

Remember the little story in Anatole France’s L’tle des pingouins?

There, an old, almost blind priest blessed a group of penguins, taking them for humans, which provoked a difficult conference among the church fathers in heaven.

They discussed whether the penguins had received a soul through the sacrament, or whether the sacrament wasn’t effective in this case because only humans have a soul.

Finally, God the Father referred them to Saint Catherine of Alexandria as their judge, because she was the most saintly of women.

She decreed that, of course, the animals received a soul through the sacrament, for the sacrament can never err.

But they are animals, after all, so, turning to God the Father, she said, "C’est pour cela, donnez-leurs une ame, mais une petite!"

Women’s logic.

This is why Mary, as the representative of the devil, the protectress of all sinners, was taken up into Heaven, which was a pretty smart move.

Another physical impossibility seems to be the "feeding of the five thousand."

However, in the Vulgata of Hieronymus we find written in the Lord’s Prayer, "Dona nobis panem supersubstantialem," meaning, "Give us our super-substantial bread" • Spiritual nourishment is capable of endless multiplication.

Pueblo Indians call themselves "the sons of the sun."

Jung had been impressed by their great dignity and, next to them, felt like a ridiculous puppet.

Later, through a correspondence with the chief, he learned where this great dignity had originated from: Jung had asked the chief why he had written that the Americans would fare badly, were they to send their missionaries to the Pueblos.

He answered, "The sons of the sun help their father sun with their ritual every morning to climb the heavens.

If that should stop, then the Americans would lose the sun too!" - What if we had such a commission, too!

Catholicism has preserved a cult, which allows for a relationship with the powers of the unconscious, whereas Protestants threw out the baby with the bath water.

One does Yoga - meaning that the West seeks access to its own culture via a detour through the East, while the East is doing the same thing through the West.

A Chinese professor of philosophy confessed that he only gained access to the

Tao by reading the booklet The Secret of the Golden Flower

Many people have two drawers: one for the weekdays, where they store their knowledge; the other only for Sunday, where they store their faith.

Jung tried it too, but - the experiment failed miserably.

An American professor of theology complained in a letter of so many esoteric expressions in the Book of Job.

Asked for an example, he mentioned the hieros games, the wedding of the lamb.

These, however, are really customary specialty terms and have nothing to do with esotericism.

But that is how the humanistic education is being cleaned up, so that a theology professor is no longer familiar with Greek and Latin expressions.

[End of recordings for this evening.]

Thank God, this night

the moon held vigil

over hearts,

which in holiness,

touched by the mystery,

experienced heaven and earth

and trembled.

Shortly thereafter, I received the following note:

Kusnacht, May 27, 1956

Dear Frau Doctor!

I would like to express once again my gratitude for the pleasant evening in your hospitable home.

Only seldom do I have such a sincere and open-minded audience that resonates so deeply with what I have to say.

This I probably owe to you and your dear husband’s careful preparations and attention.

With best greetings,

Your devoted C. G. Jung

PROF. OR. o. G . .JUNG

Fig. 21: Letter of C. G. Jung to Sabi Tauber, May 27, 1956.

PROF. DR. C. G. JUNG
27 Mai 1956
Liebe Frau Doktor!
Für den wohlgelungenen Abend
in Ihrem gastlichen Hause möchte ich Ihnen noch
mals meinen besten Dank aussprechen. Ich habe
noch selten ein so ernsthaftes und aufgeschlossenes
Publikum, aus dem mir soviel Resonanz entgegenkam,
gehabt. Das verdanke ich wohl Ihrer und Ihres
lieben Mannes vorbereitender Mühewaltung und
Sorgfalt.
Mit herzlichen Grüssen
Ihr ergebener
C. G. Jung.
Fig. 21: Letter of C.G. Jung to Sabi Tauber, May 27, 1956.

1. https://smile.amazon.com/Encounters-C-G-Jung-1951-1961/dp/3856307842/ref=sr_1_2?keywords=jung+tauber&qid=1638265006&sr=8-2

Interpretation of the Fourth Vision (2022-06-11 03:44)

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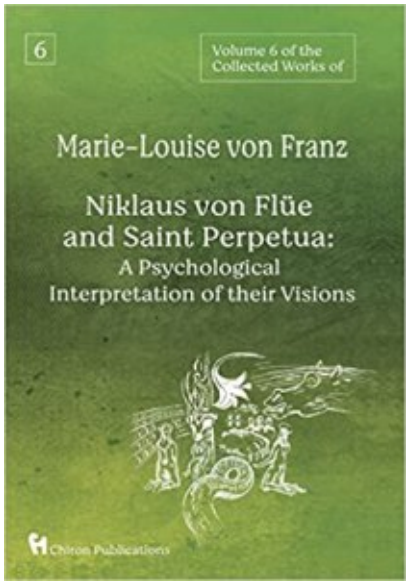
[1] 
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Volume 6 of the Collected Works of
Marie-Louise von Franz
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A Psychological Interpretation of their Visions
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[2]Marie-Louise von Franz: Niklaus Von Flüe And Saint Perpetua: A Psychological Interpretation of Their Visions

Chapter 20

Interpretation of the Fourth Vision

328 Perpetua’s fourth and last vision begins with her in prison, waiting to appear before the beasts.

At first sight, this is simply a statement of the dreamer’s conscious situation.

By this, the dream implies that the ensuing conflict, depicted in the course of the vision, is actual reality.

Nevertheless, we are bound to look upon this imprisonment,

figuring among the events of the dream, as referring to an inner

situation.

329 In the mysteries of Isis and Serapes, there existed a curious

custom, that of the so-called katochoi (prisoners) of the Deity.

Katoche principally means arrest or imprisonment, and consequently, katochos means prisoner.

On the other hand, however, the verb katechesthai ek theou (used in conjunction with theophoreisthai or korybantian and with the idea of Bacchic ecstasy) denotes a condition of ecstatic raving; katochos then similarly means possessed by a god, and katoche a state of possession. (Compare Perpetua's state of trance during her martyrdom.)

330 Such katochoi existed as early as the second century before

Christ, for instance in the Serapium of Memphis, a sect in which the state of imprisonment was one of free choice to which laymen voluntarily submitted, as novitiates, prior to their initiation into the priesthood.

The katochoi also called themselves "slaves" or ((servants of God:' Some of them even wore chains and often did not leave the outer court of the temple for years.

Others went about begging and lived a life of the most rigorous self-imposed asceticism.

Many of them interpreted their own dreams and took them very seriously.

Their period of imprisonment often lasted till such a time as the novice, and an already initiated mystic had the same dream on the same night.

This would admit the novice to initiation.

It might occur suddenly, or after waiting many years, or sometimes never.

The novice also occasionally chose the spiritual father who initiated him.1

Whoever attempted initiation without being "called" was doomed to die.

And only the man whom Isis had appointed in a dream might enter the adyton of the goddess.

331 All these ancient customs may undoubtedly be looked upon as the first steps leading to the Christian institution of monachism, which originated in Egypt.2

It is also noteworthy that St. Paul should speak of himself as ((a prisoner [desmios] of Jesus Christ" (Eph. 3:1) or of being "in the bonds of the Gospel:'

332 The psychological meaning of such a confinement is unmistakable.

Imprisonment under whatever circumstances implies restricted

freedom of action and isolation from the surrounding world.

It is a sequestration, a voluntary or involuntary state of introversion, which in certain cases may be brought about by a state of possession-that is, by being fascinated with an unconscious content.

This is how the unconscious images (therefore the dreams) which formed the initiation process of the mysteries were activated.

That is why the prison is often an initial symbol of the process of individuation in contemporary dreams.

333 In the ancient mysteries the initiation took place under the guidance of a spiritual leader.

On parallel lines, in Perpetua's vision, the deacon Pomponius knocks at the prison door.

He wears a festive garment and manifold shoes.

He takes her by the hand and leads her through dark and devious paths to the arena.

334 At that time, a deacon was an assistant to the bishop in his

diocese, a kind of parochial aide.

Here, we are dealing with a real personality known to Perpetua. By means of bribery, he was able to bring about some alleviation in the conditions of her captivity, and he was also a spiritual support to her.

In the dream, Pomponius has evidently taken upon himself the function of a Christian animus figure (which is natural, seeing that Perpetua, who had been baptized only 20 days before, in all probability projected her Christian attitude onto the deacon of the place).

He is now the leader of her soul (he takes her by the hand) and her spiritual father, a symbol of her Christian faith.

335 The function that Pomponi us fulfills is similar to that of Saturus in the first vision.

Should there be any difference in their roles, it would mainly consist in the fact that Saturus seems rather to embody her temperamentally courageous inner attitude in the face of her martyrdom, whereas Pomponius is more of a teacher-that

is to say, he stands more for the Christian faith as a spiritual doctrine.3

In the dream he is characterized as one who is already initiated (which clearly does not reflect his position in real life and

proves the projection); he wears a festive garment and manifold shoes.

336 In the ancient mysteries, the festive garment plays an important role, as the celestial garment of the glorified celestial body, which the mystic puts on.

Thus, before his third initiation, Apuleius was exhorted in a dream to be initiated anew in order to attain further

enlightenment, as he could no longer wear "the garment of the

Goddess which he had put on in the province and had then laid

aside in the sanctuary there:’4

In Egypt, the resurrected one wore the headdress of the sun-god Ra, a sun-diadem.

The Mithraic mystics received a garment on which animals were embroidered.

It signified the glorified resurrection after death, the state of full enlightenment through the Gnosis and of becoming one with the Deity; at the same time, it meant a metasomatosis, a complete transformation.

337 In the Christian concept of Paradise, the Blessed are robed in white-as a symbol of joy and innocence, according to one of the Fathers of the Church.

Here, the deacon Pomponius is likewise an already fully enlightened mystic, a spirit from the Beyond-that is, a figure arising from the unconscious.

At the same time, he is a symbol of Perpetua’s own coming development.

He says: "Perpetua, we are awaiting thee, come!"

From the World Beyond, Paradise or the land of the dead, he brings her the message that they are expecting her there.

He is also the one whose office it is to usher her into this place.

338 The animus is indeed the figure that transmits the contents of the collective unconscious; he is a psychopomp.

The words he addresses to her in the amphitheater where he leaves her ("Fear not, I am here with thee and shall fight with thee") show that he stands much less for a concrete figure than for an unconscious, spiritual power.

In the dream, however, he disappears, and in his place enters

a gigantic lanista, who promises her the bough of the Tree of Life if she wins the battle.

Thus, in the function he fulfills, he evolves, as it were, into this bigger, more archetypal figure which (as we shall see) is clearly a symbol of both an absolute faith and a positive attitude.

339

At first, Pomponius leads Perpetua through a rough and pathless country, and it is only with great effort that they reach the amphitheater.

Such straying about on tortuous paths recalls the plight of her little brother Dinocrates in Hades, described in her second vision.

A disorientation has obviously set in at this point, a condition of perplexity and distress resulting from the state of introversion symbolized by the prison.

Perpetua is evidently assailed by doubts and resistances at the thought of her martyrdom.

In the midst of this disorientation of her consciousness, the deacon becomes her guiding Christian animus-that is to say, a symbol of the Christian faith.

340 Pomponius takes her to the amphitheater/arena.

Its shape recalls a magic circle, or mandala.

As a symbol of the Self, which embraces the totality of the conscious and unconscious sides of the psyche, the amphitheater naturally includes both the opposing attitudes and the conscious portion of the personality.

These are personified by the pagan Egyptian and the Christian assistants and by Perpetua herself, with the lanista symbolizing the value of the Self.

341 In the ritual mandala, the circular boundary surrounding the

center always has the purpose of preventing an outburst or a

disintegration, as well as preventing any interference from the outside.

It is inside this enclosure that the final contest now takes place. Inasmuch as the ritual mandala also aims at reconciling the

opposites, the very appearance of this symbol is already an intimation of a possible solution of the conflict.

This doubtless consists in the fact that Perpetua will be ’<withdrawn" into the suprapersonal meaning of the process to such a degree (compare her trance during her martyrdom) that she will be able to endure the destruction of her individual existence.

342 Historically, the amphitheater was actually a circular building devoted to a cult, and the games that took place there were religious ceremonies in honor of the gods.

Therefore, Tertullian rightly called it ((the temple of all demons It is here that the crowd in the vision now gathers to witness the fight between the Saint and the Egyptian.

One might say that the Christian inner guiding principle leads to a concentration of the conflict in Perpetua herself, around which stand the formerly dissociated forces of the collective unconscious (the people).

All the various parts of the personality collect around a suprapersonal center, where the final conflict between the opposites will be decided.

343 At first, Perpetua expects the wild beasts to be let in. Interpreted on the subjective level, this means that she believes the fight is to be waged against the unconscious in the form of the animal world of the instincts.

These are the same forces she has already encountered in the guise of the dragon.

But the dream shows that, in reality, the conflict is far more complicated:

A gigantic Egyptian of horrible appearance comes toward her with a sword.

344 This Egyptian is a remarkably complex embodiment of her

situation.

In late antiquity, Egypt meant the land of ancient wisdom.

It was looked on in much the same way that the modern European looks upon India.

As far back as Herodotus, Egypt and her priests held this meaning. Plato, for example, was wont to give out his most

important ideas and myths as the secret wisdom of the Egyptian priesthood.

According to Hekataios of Miletus, the Egyptians were the oldest and most religious people in the whole world.

The Greeks projected their own unconscious onto Egypt, and, as a result, it became the source of all secret revelation, the land where an archaic religious attitude was still to be found, which their own enlightened consciousness had lost.

Thus, in a satire, Apuleius's Lucian (whom we know also from Apuleius's Golden Ass) says:

346 The oldest philosophers were the Hindu Brahmans, or Gymnosophists.

Philosophy went direct from them to the Ethiopians, from thence to the Egyptians.6

347 The Cynics especially saw the realization of their ideals in these Indian and Egyptian sages.

Egypt was therefore the site par excellence of all dark magic, and the cult of the animal

that was practiced there made a particularly deep impression upon the Greek philosophers and sophists.

In the "Treatise Asclepius III" of the Corpus Hermeticum, Hermes says:

34s Do you know, Asclepius, that Egypt is an image of heaven,

or, to speak more exactly, in Egypt all the operations and powers which rule and work in heaven have been transferred to earth below?

Nay, it should rather be said that the whole Kosmos dwells in this our land [Egypt] as in its sanctuary.7

349 If the pagans thus looked to Egypt as the land of the great mysteries, the most religious land of ancient wisdom and magic, in the eyes of the Christians it was bound to become the prototype of all that was evil, and especially of the "clouded, obscure, misleading Pagan spirit:’8

350 For the Gnostic Perates, however, Egypt also meant the transitory world, the passage through the Red Sea, the way to immortality.

In their allegorical interpretation of the Bible, the Fathers of the Church very soon explained the exodus of the Israelites from Egypt as an exodus out of spiritual darkness. (Such things can hardly have been unknown to Perpetua, who came from an educated family.)

351 In a certain sense, the Egyptian in Perpetua’s fourth vision also constitutes an analogy to the dragon in the first vision, since both as Hugo Rahner so beautifully demonstrates9-became images of the devil in the patristic symbolic language.

The Fathers of the Church found support for this in the passages in Ezekiel where God causes the Egyptian Pharaoh to be addressed as "the great dragon that lieth in the midst of his rivers" (29:3), and "as a whale [dragon]in the seas" (32:2).

Thus, the Egyptian king (drowned in the Red Sea) also becomes an image of the devil.

352 From the psychological point of view, on the other hand, there is a difference between the image of the devil as dragon and as Egyptian, inasmuch as the latter embodies a more spiritual content which is closer to consciousness.

Accordingly, Perpetua’s fourth vision reveals that the central conflict does not consist solely in overcoming the animal instincts but also implies a fight against the spirit of paganism, against the experience of the spirit projected into nature, against the spirit of the most ancient tradition and against the spirit of the earth from which the Christians endeavored to free themselves.

353 In this connection, the four visions show a gradual development of the pagan counter attitude in the unconscious: At first, it is embodied in a lower, cold-blooded animal (the dragon); then, it appears in human form, as an ill child (Dinocrates); and lastly as a full-grown warrior (the Egyptian). So, the conflict is continuously being brought nearer to consciousness,

and at the same time, the menacing factor grows increasingly important, appearing in ever more spiritual terms.

It is in this last form that paganism proved most dangerous to the Christian faith.

Therefore, St. Paul says:

354 Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

For we wrestle not against flesh and blood, but against principalities, against powers [archas kai exousias, i.e., the domination of the spirits of the planets], against the rulers of the darkness of this world, against spiritual wickedness in high places [pros ta pneumatika tes ponerias en tois epouraniois]. (Eph. 6:11-12)

356 By this, he means the pneuma projected into the cosmos and into nature, the pagan experience of the spirit.

357 The Christian devil is in truth none other than the Agathodaimon of the pagans, once worshipped as lord of the black Egyptian earth and husband of Isis.

Referring to this scene, we also read in a sermon ascribed to St. Augustine: ((How art thou fallen from heaven, 0 Lucifer, son of the morning!" (Isa. 14: 12)

This is clearly an allusion to the bright, spiritual side of this divine opponent of Christ.

358 The fact that the Egyptian in Perpetua’s vision wallows in the dust and that Perpetua, as she conquers him, treads him into the earth stresses precisely the earthly quality, the state of being imprisoned in the earth, which is characteristic of this pneuma. 10 According to Philo of Alexandria, the kingdom of the air, against whose demons St. Paul fights, is black;11 in the Epistle of Barnabas (IV: 10, XX: 1) the devil is already called the black one.

Besides this, the blackness of the Egyptians-and particularly of the priests of Isis who were imported into Rome to celebrate the mysteries and whose dark complexions were singularly striking there-strengthened the conception of the devil as an Egyptian, a symbol of the dark,

chthonic mysteries of departing antiquity.

359 In the event of defeat, Perpetua was to be killed by the sword of the Egyptian.

But it is she who conquers him and then treads on his head, which again points to the mental function of this enemy.

During the fight, he endeavors to lay hold of her feet.

Psychologically, this means that he is seeking to undermine her

standpoint, to make her doubt her convictions, and thus cause her to waver.

A passage in the writings of Origen, who calls the pagan

attitude a ((spiritual Ethiopian:’ also points to the character of this dark Egyptian, who is at the same time a figure parallel to the serpent:

360 He who partakes of the supernatural bread, and strengthens his heart thereby, will become the son of God.

But he who partakes of the dragon is himself no other than the spiritual Ethiopian, in that by the snares laid for the dragon, he is

himself transformed into the serpent.12

361 (Perpetua treads on the Egyptians head, just as in the first vision she stepped on the head of the dragon.)

362 When the Egyptian throws himself at Perpetua’s feet, the dream seems to suggest a connection with Perpetua’s father.

The latter never ceased to pursue her with entreaties to recant her Christian faith, and his exhortations appear to have affected her deeply, for upon one occasion she said: ((I thank God, and recovered when he had departed:’13

Among the many arguments he used, he once pleaded with her as follows:

363 Daughter ... have pity on my grey head-have pity on me your father, if I deserve to be called your father, if I have favoured you above all your brothers, if I have raised you to reach this prime of your life.

Do not abandon me to be the reproach of men.

Think of your brothers, think of your mother and your aunt, think of your child, who will not be able to live once you are gone.

Give up your pride! You will destroy all of us!

364 None of us will ever be able to speak freely again if anything happens to you.14

Perpetua goes on to say:

This was the way my father spoke out of love for me, kissing my hands and throwing himself down before me.

With tears in his eyes he no longer addressed me as his daughter but as a woman [domina].

I was sorry for my father’s sake, because he alone of all my kin would be unhappy to see me suffer.15

366 This moving passage sheds a profound light on the way her family affected Perpetua's fate.

Her relation to her father appears to have been a particularly close one. In the case of a woman, the father stands for the first image of man in general, the first embodiment of the animus, and, as such, he determines her spiritual temperament and her relation to spiritual contents generally.

Therefore, through her relation to her father, Perpetua seems to have been in great measure fated to suffer the conflict and to come to terms with the religious problems of her day.

367 Perpetua's father, on the other hand, appears to have been just as unusually attached to her. (He addresses her "as a woman:')

On one occasion, when she turns a deaf ear to his entreaties, he falls upon her, screaming, and moves as if to tear her eyes out. Since Perpetua is very closely bound to him, his arguments against Christianity wound her very deeply.

Once, when he leaves her after a scene such as the one just described, she says that "he departed, vanquished along with his diabolical arguments [cum argumentis diabolis].16

36s So, there is some justification for drawing a certain psychological parallel between the Egyptian who throws himself at Perpetua's feet and upon whom she looks as the devil, and the figure of her father.

369 St. Augustine likewise recognizes this connection and therefore says that the devil made use of the father, instructing him with deceiving words in order to bring about Perpetua's downfall by appealing to her feeling of filial piety.

It is the spirit of her father that is, the spirit of tradition-in Perpetua herself which rebels against the new creed.

When the dream substitutes the more general figure of the Egyptian for that of the father, it expresses the fact that the fight is not only against the individual father, but against that which he means to Perpetua in an inner sense: a fight against a

universal spirit, a pagan animus, which must be overcome.

The Egyptians threat is to pierce her with his sword-that is, to enter her, penetrate her spiritually; and when he throws himself at her feet, it is not with the intention of entreating her, as in the case of her real father, but of bringing about her fall, of destroying her standpoint.

370 Then, in the fourth vision, Perpetua is surrounded by fair youths who befriend her; they unclothe her and massage her body with oil, as for a Greek agon (contest).

And she is transformed into a man.

371 This unveiling of her masculine nature, so to speak, at this particular time, appears to be in some measure connected with personal considerations.

About the year A.D. 200, the persecutions of the Christians in Africa were of a local character and very much encouraged by the aggressive attitude of the Christians themselves.

Perpetua, as a young woman of 22 with a tiny son, would hardly have had to suffer such a fate had she not adopted the strong, masculine spirit of the believer and thrown herself actively into the spiritual battle.

It is also obvious that she sought a martyr's death to demonstrate her faith, as is shown by her remark at the time of her baptism:

372 I was inspired by the Spirit not to ask for any other favor after the [baptismal] water but simply the perseverance [sufferings] of the flesh. 17

373 Perhaps one may therefore be justified in looking upon her prison (katoche) as a state of possession.

In any case, the dream shows that in the conflict which now breaks out, she adopts a masculine, warlike attitude and identifies completely with the Christian animus figures that had appeared only as unconscious parts of her personality in the earlier dreams.

She becomes a miles Christi, a soldier of Christ, just as also in the pagan world the initiation into the mysteries was frequently interpreted as a sacramentum (military oath).

In the mysteries of Mithras, for instance, the initiates of a

certain degree were called mil it es (soldiers).

Their service was a military service dedicated to the god, and the Pauline conception of the militia Christi likewise grew out of these ideas.

St. Paul describes himself as a stratiotes (soldier) and speaks of the "armor of light" (Rom. 13:12).

374 But the laying off of Perpetua's garment has a still deeper meaning. In the Corpus Hermeticum, we read:

375 for yourselves one who, holding you by the hand, leads the way [here it is Pomponi us] to the gates of the Gnosis, where the shining light, clear of all darkness, is to be found; where no one is ever drunk, but where all are sober, looking into their hearts toward Him who wishes to be seen.

376 For He cannot be heard, nor read, nor yet is He visible to the eyes, but only to the spirit and the heart.

377 First, however, thou must rend the garment which thou wearest, the web of unconsciousness [to hyphasma tes agnosias], the stronghold of wickedness, the bonds which thou hearest, the dark veil, the living death, the visible corpse, the surrounding grave .... [For this is] the hostile garment, which narrows thee down to thyself, so that thou canst not raise thine eyes above to the beauty of truth.18

37s Therefore, in order for the mystic in this initiation to receive the glorified celestial garment of light, he must first remove and tear up his garment of earthly materialness (soma-sema) and the agnosia (unconsciousness).

379 In the apocryphal Odes of Solomon, which were influenced by Gnosticism, we likewise read:

I forsook the folly which is cast over the earth; and I stripped

it off and cast it from me: and the Lord renewed me in His

raiment, and possessed me by His light.19

381 And further: "I put off darkness and clothed myself with light:’20

And again: ”I was clothed with the covering of thy Spirit, and thou didst remove from me my raiment of skins:’21

382 So, this laying aside of the garment means stripping away unconscious animal nature, the state of imprisonment in illusion, and, under certain conditions, even earthly material existence. Thus, Perpetua becomes, so to speak, entirely a spirit (hence her masculinity).

383 In the Excerpta ex Theodoto, quoted by Clement of Alexandria, we likewise read that the masculine always unites directly with Logos, but that the feminine, after a process of becoming masculine, enters the Pleroma together with the angels.

That is why it is said that woman is transformed into man and the earthly Church into angels.22

This means the redemption of the "psychical" through its transformation into the "pneumatical:’ The belief that, in the

Beyond, the sexes cease to exist as opposites and are united is also alluded to in a logion transmitted by Clement of Alexandria:

384 When ye shall have trodden underfoot the cloak of shame [compare the laying aside of Perpetua’s garment] and when the two will have become one, and the outer like the inner, and the masculine like the feminine, neither masculine nor feminine. 23

38s This idea is based on the supposition that the two sexes are united within the human being not only physiologically but also as a psychological totality, seeing that the unconscious invariably contains the opposite qualities of each individual. Hence, in Hermetic philosophy, the hermaphrodite becomes the symbol of totality.

386 In Perpetua’s case, however, it is not a union of opposites that takes place, but an inversion, which corresponds to a complete extinction of the previous ego-consciousness, in place of which, in the state of ecstasy, there appears another spiritual consciousness.

387 The extent to which St. Augustine intuitively grasped these psychological facts and expressed them in the language of his time is almost unbelievable.

Referring to Ephesians 4: 13 (”Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man ... and so on), Augustine says that because the devil "felt himself to be in the presence of a woman who behaved to him like a man" (viriliter secum agentem feminam sensit),24 he

determined to tempt her by means of a man, choosing for this

purpose her father, who besieged her with his arguments.

And in de Anima he even adds:

388 In a dream, Perpetua saw herself changed into a man, fighting with an Egyptian.

Who, however, can doubt that it was her soul that appeared in this [masculine] bodily form, not her actual body, which latter, having remained completely feminine, lay unconscious, whereas her soul fought in the aforesaid form of a masculine body.25

389 In effect, she becomes identical with the animus.

The Montanist prophetess Maximilla provides another striking parallel when, in her prophecies inspired by the Spirit, she speaks of herself in the masculine form.

390 Inasmuch as the Christian symbols rose to the light of day as a new and creative content coming from the depths of the collective unconscious, the people of that time were drawn into the unconscious by them.

In Perpetua’s case, too, the Christian symbols appear in the unconscious (the shepherd in the Beyond and the fountain of life in the underworld).

The conflict is not one between a consciousness newly converted to Christianity and the still-pagan unconscious; on the contrary, the Christian symbol itself also appears in the unconscious, and it is there that the opposites clash.

The same phenomenon occurs in a reversed form in the case of the author of the Shepherd of Hermas: thanks to a woman, to his meeting with the anima, he is initiated into a new doctrine.

Hermaphrodite on the winged globe of chaos.
(Jamsthaler, Viatorium spagyricum, 1625)

[3]

391 This whole period of evolution, when the Christian world was coming into being, is characterized by a powerful influx of the collective unconscious.

Miracles were in the air; and in the catacomb pictures, the people of that time wear a peculiarly eager expression, their glance directed inward, as though they expected something

tremendously fascinating to emerge from that direction.

392 The young men in the dream who anoint Perpetua with oil after her transformation are helpful figures like Pomponius, but they are split up into a plurality-a typical characteristic of an animus figure.

393 Oil, especially in the form of scented ointment unguentum),

plays an important role in all primitive rites. It is a fluid charged with power and is a means of healing, of beautifying, of preserving the dead, and so on.

The ancient images of the gods were also anointed with oil in order to bring them to life.

The Roman Catholic Church likewise uses scented oil (myron), which has been consecrated by the priest, especially in the case of extreme unction, to impart spiritual strength.

Thus, Cyrillus, a Father of the Church, says:

394 The oil which has been consecrated by the priest is no longer mere oil, but in the same way as the bread becomes the body of Christ, the oil becomes the charisma of Christ and of the Holy Ghost in an energized form [energetikon charisma.2.]6

395 In other words, it becomes the archetype of the Holy Ghost, who was frequently

thought of as a nourishing, satisfying perfume. Therefore, oil also meant Gnosis.

Honorius of Autun says: "Naked of all vices and anointed with the oil of the charisma, must we fight the devil:’27

So, here likewise, the laying aside of the garment is a laying aside of vices, of the agnosia or unconsciousness.

396 Moreover, this passage in the vision bears a close resemblance to a part of the Slavonic Book of Enoch (22:8); before entering into the highest Heaven, Enoch is divested of his earthly garments by the angel Michael, anointed with fine oil, and arrayed in the garment of God’s majesty.28

This ointment ((resembled a great light ... and shone like the rays of the sun."

According to the rules of the Church established by Hippolytus, the catechumens were also anointed by the bishop with the laying on of hands as a transmission of the spirit.

397 So, this anointing with oil means a spiritual strengthening and enlightening by means of these animus figures.

(In the Greek text, they appear as a youth who sends forth flashes of lightning, and other fair youths. To send forth lightning means to enlighten.)

These unite to form the figure of the giant lanista.

He is of such enormous size that he almost towers above the whole amphitheater.

He carries a rod or staff in one hand and, in the other, a green bough bearing golden apples, which he promises to Perpetua as a reward of victory.

Like Pomponius, he has a loose toga with a broad purple stripe across the middle of his chest between two others, and he wears ((manifold shoes made of gold and silver:’

Since Pomponius promised to help Perpetua, we may assume that he has, as it were, been transformed into the lanista, or at least that he was an early form of this figure.

39s The staff is evidently a sign that this daimon is also a guide. The staff is generally associated with Hermes, messenger of the gods and leader of souls; it is a golden rod which is similar to the magic wand of the magician.

The shepherd-deity likewise carries a staff and shares with the lanista the characteristic of supernatural size.

At bottom, it is the same figure.

The staff gives him the quality of a guiding and judging principle. Honorius of Autun, for instance, interpreted the bishop’s staff as auctoritas doctrinae (the authority of the doctrine).29

The staff characterizes the lanista as a personification of the right faith, the pistis-that is, the personification of a guiding

principle which will settle the conflict and be the absolute judge of the life and death of the soul.

399 Judging also plays a remarkable role with St. Paul. According to him, "He that is spiritual [the pneumatikoi] judgeth all things, yet he himself is judged of no man” (1 Cor. 2:15).

This absolute infallibility of the pneumatikoi is based on the fact that he possesses, so to speak, the mind (Nous) of Christ, and the Nous of God judges absolutely.

In the Magic Papyri, as we saw earlier, the Egyptian Agathodaimon is addressed as "thou who sittest on the head of the cosmos, and judgest everything, surrounded by the circle of truth and faith:’ On the last day Christ will also appear as such a judge of the world.

400 Thus, the lanista carries the symbol of unshakable faith, which definitely settles the conflict.

In this sense, he is truly the "spirit of truth” which "shall be with you."

In the presence of such an inviolable faith, every human criterion comes to an end: The individual is enabled to suffer even death willingly for its sake.

401 The gold and silver shoes of the lanista point to an analogous psychic factor.

As an aspect of clothing that mirrors one’s attitude to one’s surroundings, one’s stand-point, shoes stand for a component

of our inner attitude which is especially concerned with the earth that is, with reality.

In this sense, shoes might be looked upon as representing how one relates to earthly things.

The German saying "to lay aside children’s shoes:’ for instance, means to outgrow an infantile attitude toward reality.

In folklore, shoes often have an erotic meaning, particularly as the feminine, receptive principle.

That they are also a symbol of power is perhaps most clearly

expressed in the expression "to be completely under someone’s heel:’ 402 The shoes of the lanista thus symbolize a psychic attitude which is receptive to reality, and at the same time, they express unshakable steadfastness.

They show that he not only embodies a directing principle but also bestows a standpoint both incorruptible and secure.

403 In addition, the lanista wears a white garment with three purple stripes across the chest.

According to Shewring, this means that a purple undergarment was visible between the two end stripes of the toga.30

White and red are the colors of the priests of the African

Saturn and of the Egyptian mysteries in general, and in alchemy, they represent the two highest stages-the albedo and rubedo. (Here, the equivalent of the alchemical nigredo appears separately in the form of the Egyptian.)

White indicates the first transfiguration in alchemy and also the dominance of the feminine principle; red implies the dominance of the masculine principle and is the color of the new Sun King. According to Mithraic texts also, the god Helios wears a white garment and a scarlet mantle.

404 Therefore, the garment of the lanista contains an allusion to the highest stages of initiation into the mysteries and also to the reconciliation of the opposites in the unconscious.

The presence of the three red stripes might point to the fact that here an upper triad has detached itself from a lower fourth element.

A higher triad has appeared in opposition to the dark power represented by the Egyptian, which in alchemy, for instance, was looked upon as the fourth factor and the foundation of a uniform development.31

The dark prima materia was frequently described in alchemy as caput draconis (dragon’s head), or as draco, whose head represented man as the vita gloriosa to which the angels minister.

The prima materia was also occasionally portrayed as an Ethiopian.

4os The vision of one of the martyrs in the "Passio Mariani et Jacobi" provides a strikingly close parallel to the lanista:

406 I saw a youth of incredibly gigantic stature, whose loose garment shone with such a bright light, that our eyes could not dwell on it.

His feet did not touch the ground and his countenance was above the clouds.

407 As he hastened past us, he threw us each-into thy lap, Marianus, and into mine-a purple girdle, and spake; "Follow me!"

The martyrs interpret this apparition as Christ.

According to the ’Apocalypse of Peter:’ also, the bodies of the righteous "were whiter than snow and redder than any rose, and the red thereof was mingled with the white:’32

409 Thus, the conflict in the middle of the magic circle which Perpetua has reached reveals itself as a clash between two suprapersonal, spiritual powers: the Egyptian as the spirit of paganism, of the pneuma projected into the cosmos, and a new spiritual power which confronts him, tending entirely in the opposite direction, toward the Beyond, and laying claim to the absolute truth.

But this spirit is nevertheless also a kosmokrator and pneuma which reaches from heaven to earth.

Like the lord of the Egyptian earth, it is also an Agathodaimon and a shepherd of men.

410 Indeed, perhaps the most singular feature in Perpetua's fourth vision is that, when one probes deeply into the conflicting, opposite principles, one is confronted with their peculiar similarity.

This comes from the fact that they are both in the unconscious.

411 It is really astounding that the spiritual power which has the casting vote in this conflict should be personified by a figure belonging most unmistakably to the pagan world, the trainer of gladiators, and not by a Christian figure such as Saturus or Pomponius, for instance, or Christ himself.

This can only be explained by the fact that the unconscious as a whole, in its still pagan aspect, was actually working to build up a Christian consciousness.

Hence, to be a Christian in those days meant unconditional obedience to the inner voice.

412 We might also say that had Christ appeared as the lanista, he would have been taking sides in the fight, so to speak.

But the decisive factor which desired Perpetua's victory was the Self in a form which showed itself to be beyond the opposites, Christus et eius umbra.

The non-Christian nature of the lanista is again expressed in a significant detail-in his garment.

His garment, with the peculiarly broad purple stripes on the toga and the scarlet undergarment, is very similar to that worn by the African priests of Saturn, who was especially honored as a god of vegetation and of the underworld.

Thus, it represented the very Deity against whom the Christians had to fight the hardest battle. Saturn was looked upon as the special tutelary god of animal fights33-so that he was also a lanista and umpire par excellence-the spirit of the amphitheater.

One could almost fancy that it was this spirit which appeared to Perpetua as the lanista.

413 It is remarkable how similar the images and texts of budding Christianity were to those of the Gnostic and pagan mysteries which it fought against with such ardor.

Indeed, the Fathers of the Church themselves who inveighed against paganism were not blind to this fact and could only explain it as a subtle diabolica fraus.

The then widespread conception of a Daimort Antimimos (hostile and mimicking) who stands in the Redeemer's way was doubtlessly founded on such facts.

For instance, Zosimos says:

414 [Christ] appeared to the very feeble as a man capable of suffering and like one scourged.

And after he had privily stolen away the Men of Light that were his own, he made known that in truth he did not suffer, and that death was trampled down and cast out. ... Thus they [the men of light] kill their Adam.

And these things are so until the coming of the daemon Antimimos, the jealous one, who seeks to lead them astray as before, declaring that he is the Son of God, although he is formless [amorphos] in both body and soul. 34

41s Curiously enough, the Poimandres of the Corpus Hermeticum is opposed by a similar "fire-breathing" daimon of vengeance and punishment, a similar power of destiny.35

We meet the same idea when St. Paul draws a comparison between the first "earthy" (choikos) Adam and the second Adam, who is "a quickening spirit" (pneuma zoopoion).

And lastly, this opposition appears also in the idea of the Antichrist.

416 Perpetua herself does not use the designation Antimimos but simply calls the Egyptian diabolus; yet, he possesses this peculiar quality of an antigod in matter, a nature-spirit which, while aping the Christian spirit, is nevertheless its opponent.

If we ask ourselves what is actually taking place autonomously in the collective unconscious, we can perceive a splitting-up, as it were, of the archetype into a light and a dark aspect.

This happened first of all to the image of God, inasmuch as the ambivalent, primordial father, Yahweh, approached the human sphere in the form of the two sons,

Satan and Christ.36

This tearing apart of the light and dark aspects of the image of God, as it is described by Jung, is true of all the other symbolic images. In Rhabanus Maurus's list of flgurae, for instance, nearly all the typi (allegorical images), such as fire, eyes and lion, have one aspect which alludes to Christ and another which alludes to the devil. 37

417 The split into two aspects of the image of God, and at the same time of all other archetypal images, appears to be connected-as Jung states in his Eranos article on the mother archetype38-with the differentiation of feeling and, consequently, with moral judgment in Western culture.

This subsequently made it impossible to endure the paradoxical character and moral ambivalence still retained by, for instance, the Indian gods.

41s However, this moral reaction was preceded and induced by the constellation of the new archetypal situation itself, first revealed in the form of a transcendent psychic presence, as Perpetua's visions show so clearly.

Splitting the image of God into Christus-Diabolus constellated a problem of the opposites which was to lead to a schism in times to come.

The one-sided belief in the light side which characterized the exponents of early Christianity-such as Perpetua-was bound, in obedience to the law of enantiodromia,39 to be followed by the problem of the Antichrist, "Lord of This

World:' This question, however, was only to arise in the second era of the astrological age of Pisces.

419 It is particularly interesting in the visions of St. Perpetua to be able to observe this splitting-up process in the unconscious psyche itself.

An equally remarkable fact is that the lanista still incorporates

a remnant of the pagan spirit in which the opposites are united, but whose aim is unmistakably to urge humanity to be partisan of the light side.

420 The daimon who guides Perpetua in the person of the lanista carries yet a third attribute, the green bough with the golden fruit.

This is a bough from the Tree of Life, a general archetypal image which is to be found all over the world.

It is the tree of the Hesperides, whose fruit signifies eternal life. It is also important in alchemy as arbor solis et lunae.

It is no accident that Perpetua receives this bough at the hands of the leader of souls, for the tree grows in the west, the way of the night sea journey.

In the Aeneid, before the hero can enter the land of the dead, he must break the "golden bough:'40

So the bough is at the same time the promise of eternal life and a means of passing over into the kingdom of the dead, of descending into the unconscious.

This vision is particularly impressive when one considers that Perpetua had the dream on the eve of her actual death.

421 In the Passio Mariam et Jacobi, a boy who had been put to death three days before appeared to one of the martyrs, wearing a wreath of roses around his neck and carrying the greenest branch of a palm tree (palma viridissima) in his right hand.

He tells them that he is feasting merrily and that they will soon eat with him.

The bough of the Tree of Life with the golden apples corresponds to the milk in the first vision and to the water of life in the Dinocrates dream.

Gold is a symbol for the highest value (Dinocrates also drank out of a golden phial).

The green bough points to the fact that this highest value is a living element which has grown naturally.

422 Accordingly, the new spirit which towers above humanity fills Perpetua with absolute and unshakable conviction, and at the same time, it transmits to her from the unconscious the highest living value, which one may surely look upon as the Deity.

This spirit gives her the inner conviction of God’s existence, which makes it easy for her to die.

But again, for this very reason, her actual death becomes simply one more step in the inner development which is implied.

423 It is the Saint herself who now wins victory as "lifted up in the air;’ she tramples her foe, singing hymns as she does so.

She is thrown into a state of enthusiasm, an ecstatic condition in which she sings hymns as a means of banishing her doubts-which are embodied in the Egyptian.

Praising God meant at the same time making a mental sacrifice (thysia logike) for the purpose of receiving the divine help.

It was really a means of fighting.

In this connection, Clement of Alexandria says:

424 Out of Zion shall go forth the law, and the word of the Lord from Jerusalem, the heavenly word, a true fighter crowned in the theater of the whole cosmos.41

42s Ecstatic prophesying played a particularly important role among the Montanists.

Montanus even once said of himself:

426 Behold, man is like a lyre and I myself play on it as the

plectron [being himself the Paraclete], Man is asleep, but I

am awake.42

427 It is interesting that the Montanist prophetess Maximilla should also have said of herself: "I am the word, pneuma and dynamis. 43

Thus, Perpetua also becomes the pure Logos (hence her masculinity). In this way, she overcomes the spirit of doubt and attains the living, unquestionable faith, symbolized in the

bough which the lanista presents to her with a kiss.

This is the kiss of peace,

which was a custom in the early Church; the kiss of life, of which the 28th ode in Odes of Solomon says: "Immortal life has come forth and has kissed me, and from that life is the Spirit within me, and it cannot die, for it lives."44

429 As the outer destruction draws nearer, the comforting images in Perpetua's dreams increase.

It is also doubtless owing to the general compensatory function of the unconscious that it was particularly the martyrs in prison and the monks who gave themselves up to a life of asceticism in the desert who enjoyed frequent dreams of wonderful banquets and beautiful heavenly gardens.

430 The terrible events actually connected with the martyrdom of Perpetua and her fellow-sufferers parallel the dream images. They are their outer fulfillment and, at the same, their denial. As Saturus takes the lead in the dream, so he is the first to be put to death; as Perpetua lays aside her garment in the dream, so the mad cow tears her dress to shreds, exposing her nakedness; and just as the Egyptian threatens to pierce her with his sword, so she is actually pierced by the sword of the gladiator (and this contrary to all expectation, thanks to the intercession of the crowd on her behalf).

Therefore, one might even say that in outer reality the Egyptian conquered.

But his triumph was like the victory of Hell and death when Christ was crucified.

Through suffering these, Christ remained victorious.45

Thus, in a certain sense, Perpetua suffers the very fate of Christ; in the words of St. Paul, "Christ" is "formed in" her (Gal. 4: 19). Because consciously she is entirely on the side of one of the pairs of opposites in the unconscious and becomes identical with it, the other appears as her outer fate.

Yet the very fact of being torn by the conflict (whose truest symbol is the cross of Christ) also offers the possibility of a new life (alluded to in the vision as the bough with the golden apples).

432 When the deepest layers of the collective unconscious are stirred, as they were at that time, with an emerging new symbol of God, outer events also seem to take part in the process-miracles come to pass.

For instance, when the martyrs were put to death, incidents occurred whose unconscious logical sequence seems hardly credible to rational consciousness:

Not only did the Egyptian apparently conquer with his sword, but also at first, it was even decided by the organizers of the games that the women martyrs should appear in white robes, as priestesses of Ceres, and the men, in scarlet, as priests of Saturn.

433 The martyrs protested on the grounds that they gave their lives precisely to avoid

having to do anything of the kind.

The suggestion was finally dropped.

It was, in fact, a widespread custom at that time to make criminals who had been sentenced play such roles in the amphitheater, but the extraordinary thing is the choice of the gods whose priests the martyrs would have to impersonate.

The women were to serve Ceres, the greatest Mother-Deity of antiquity, the Earth Mother and Mother of the Corn, the protectress of young women.

434 It was just this principle, however, that Perpetua and her fellow martyr Felicitas had repudiated.

Perpetua forsook her infant son; Felicitas gave birth to a child in prison only shortly before her martyrdom.

And what is still more amazing is that they were thrown

to a mad cow.

435 The cow itself is a widespread ancient symbol of the feminine and maternal principle.

The author of the "Passio Perpetuae" seems somehow to have sensed the singularity of this coincidence, for he says:

436 As to the young women, the devil had kept a mad cow in store for them-which had been provided quite exceptionally [praetor consuetudi-nem]-in order by means of the animal, to insult their sex still further by aping it [sexui earum etiam de bestia aemuiatus].

An equally astonishing coincidence of outer circumstances is to be found concerning the male martyrs.

They were to appear as priests of Saturn, and two of them bore names which happen to be derivations of Saturn: one was Saturus, the other Satuminus.

438 In Africa, the Roman Saturn was identified with a native Punic-Phoenician deity and played a significant role in the cult of the country.

In the old inscriptions, he is called frugifer (fruit producing) or deus frugum (god of fruit) and is compared to Ceres.

The cult of this god was exceptionally widespread in Africa, as the apologetic writings of Tertullian show.46

In a list of bishops recorded by Cyprian (Epist. 557), no fewer than four bear the name Satuminus.

According to Tertullian, the priests of Saturn had particularly broad purple stripes on their

togas, also a loose garment in Galati an red.47

So they wore exactly the same clothing as the gigantic lanista in Perpetua’s vision-evidence yet again of the bewildering similarity of the opposites.

439 Saturday was the day consecrated to Saturn, and it also coincided with the Sabbath of the Jews, so it was believed at the time that Saturn was the highest god of the Jews.

Since no distinction was generally made between Christians and Jews, he was also thought of as the God of the Christians.

So, the idea which occurred to the organizers of the games-to dress up the martyrs specifically as priests of Saturn-undoubtedly had its origin in these connections.

440 Thus, the law of the enantiodromia of all archetypal opposites fulfilled itself in the martyrs up to the bitter end, and the tension of the wrenching apart of those opposites produced a new life-energy with which the Christian culture of the following centuries was to build afresh.

But the unconscious itself sustained the martyrs with images which held the promise of new life, thereby giving them the inner strength to stand unwaveringly by their decision.

Chapel dedicated to St. Perpetua.
(National Shrine of the Little Flower Catholic Church,
Royal Oak, Michigan)

[4]

441 These visions of the "Passio Perpetuae" therefore reveal in a singularly complete form the whole unconscious situation of humanity at that time, pagan as well as Christian.

They also show the conflict the Christians experienced in endeavoring to tear themselves free from the spirit which was bound up in nature and in matter.

Martyrdom itself had indeed no other meaning than to demonstrate to the pagan world this complete separation and the absolute belief in a world beyond.

But the visions also show what hard battles the believers had to fight within themselves, how deep the inner struggle, which in reality had broken out between two divine, suprapersonal unconscious powers.

442 In truth, viewed psychologically, the martyrs can be seen as tragic, unconscious victims of the transformation which was then being fulfilled deep down in the collective stratum of the human soul.

This was the transformation of the image of God, whose new

form was to rule over the aeons to come. Marie Louise von Franz, Niklaus von Flue and Saint Perpetua, Page 177-209

1. https://carljungdepthpsychologysite.blog/2022/05/27/the-motif-of-children-speaking-while-still-in-the-womb-appears-in-various-primitive-myths/marie/
2. https://smile.amazon.com/Collected-Works-Marie-Louise-Franz-Interpretation/dp/1685030300/ref=sr_1_1?crid=1UCKDU6ZNT08I&keywords=marie+louise+von+franz+collected
3. https://carljungdepthpsychologysite.blog/2022/06/11/interpretation-of-the-fourth-vision/390-rebis/
4. https://carljungdepthpsychologysite.blog/2022/06/11/interpretation-of-the-fourth-vision/441-perp/

Chapter 6 The Liestal Vision (2022-06-12 04:12)

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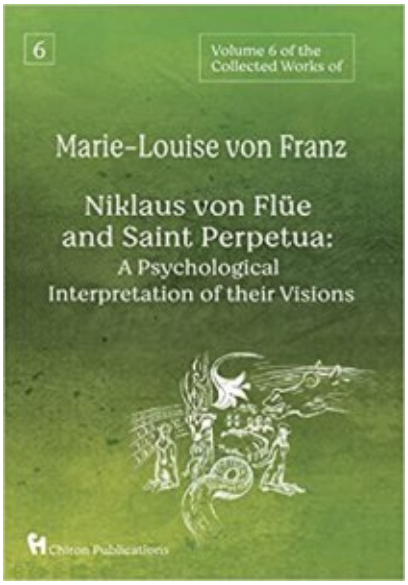
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[1]Marie-Louise von Franz: Niklaus Von Flüe And Saint Perpetua: A Psychological Interpretation of Their Visions

Chapter 6

The Liestal Vision

53 Erny Rorer reports1 that Brother Klaus once recounted the following episode in this way:

54 ”One day, he [Brother Klaus] decided to leave his country, to leave his wife, his children, and all he had behind him, to live in a foreign land.

So he set off and when he was close to Liechtstall (Liestal), it seemed to him that this place, and everything in it, had turned red.

He was so frightened that he immediately went up to a solitary farmhouse to talk to the farmer there.

He told him of his intention to leave, but the farmer did not approve and told Brother Klaus to return home and to serve God amongst his own people for God would prefer that; and he told Klaus he should find his peace in this way for he was a Swiss citizen who would not necessarily be liked by foreigners.

So Brother Klaus left the farmer’s house the same evening and went into a field.

He lay down near a fence and, while asleep, he had a vision of a shining light coming from Heaven which opened up his abdomen, which he felt so painfully as if he had been cut open with a knife.

He understood that he should return to the Ranft, which he immediately did:’2

But he did not return to his family home; instead, he went to an alp, the Klisterli, in upper Melchtal. Erny Rorer reports, 3 "and when he reached home, he stayed in Melchtal for eight days, living in thick thorn bushes and wild undergrowth, and when people realized this, many went to him and caused him great distress:’

55 Woelflin reports4 that Klaus’s brother went to Klaus and tried to convince him to stop starving himself.

Klaus then decided to return to the Ranft and, with the help of some friends, to build himself a small retreat-on 16 October 1467, in the year he was to turn fifty.

56

It is often asserted that Brother Klaus had intended to go to the ’Friends of God’ (Gottesfreunden) in Alsace but, as Blanke correctly emphasizes, this is not clearly stated in any of the original source books.5

In my view, it seems more probable that he was gripped by a desire to leave without any destination in mind.

In any case, this is what Wotan sometimes incites in those whom he meets.

Cysat, from Lucerne, 6 tells of a story from the sixteenth century, for example, in which a farmer’s son from Entlebuch quarrels with his father over money and, suddenly, on the so-called Branegk, meets up with a funny "elegant" warrior (who is Wotan).

The warrior asks him what the trouble is and offers him money and the opportunity to team up with him.

The youth is then gripped by a sudden urge to strike out on his own.

He has "nothing in his mind except to leave and be gone:’ He did not stop until he reached Einsiedeln, where

some people from Unterwald recognized him on the street and talked him into returning home.

But he had to spend a few days in Einsiedeln to come to his senses again and-as it is said-"to find himself’ I believe that Brother Klaus had a similar experience: He simply felt he had to go, to leave everything behind without any

definite idea about where he was going-an outer projection of the longing to be free and the wish to experience the classical "ghost ride" of the medicine man.

When he then suddenly sees the whole town of Liestal and its environs bathed in red, he is deeply afraid.

Thus, we must first look at the negative implications of the colour red to interpret this motif correctly.

Red is most often associated with fire and blood7 and thus refers to emotionality and passionate

feeling. 8

In ancient Egypt, red was thought to be the colour of "evil passion;’ of the god Seth.

A world bathed in red suggests war and bloodshed.

The Germanic Valkyries prophesy a battle in the following verse:9

Blood rains from the cloudy web On the broad loom of slaughter.

The web of man grey as armor Is now being woven; the Valkyries Will cross it with a crimson weft.10

5s Red paint and red threads are used in many places for black magic. 11

In this context, red is also the colour of death.

Artemidor says12 that crimson colours are "sympathetic" towards death.

And in ancient Greece, the dead were wrapped in crimson cloth before being buried, and the sarcophagi were painted vermilion.13

In many primitive tribes, even corpses were coloured red.14

The war dress of many peoples was also red to clearly indicate their warlike nature.15

But in its positive aspects, red stands for the colour of life.

It reflects the "mana" of a being and it also means immortality and the power to heal.16

In Brother Klaus's experience in Liestal, red appears on the outside in his projection of this colour onto the world.

This means that the theme "world" (that is, crowds of people ["town"] and foreign lands) is, so to speak, loaded with destructive emotion.

Accordingly, we could guess that Brother Klaus must have had a deeply passionate nature which could burst out negatively _when it came into contact with the outer world and that this was one of the reasons why his unconscious forced him into complete seclusion.

There is possibly another clue that would support my guess: Hans Salat (1535/37) reports in his biography that once, when Klaus was participating in an assembly of the court and council of his parish, a man spoke out harshly against the law, and Klaus saw "flames in terrifying shapes" coming out of the man's mouth.17

As a result, he decided to avoid all worldly prestige and power, "for both are so difficult to deal with in a serious and irreproachable manner:'18

59

Although this vision is certainly true on an objective level,19 Brother Klaus's highly sensitive reaction to "world" -oriented emotionality permits us to assume that the latter would have been dangerous for him if he had been allowed his too intense a temperament to flow out into the world.

This could have resulted in Klaus feeling, for example, constant indignation about the

wrongdoings of those around him, which would have made him feel restless and would have "eaten him up" inwardly.

People who have such a passionate nature seem to be especially threatened by dissociation, which can be triggered by inner or outer events.

The ability to have control over one’s passion is also expected of the shamans of the north.

For example, the Yakuts require their shamans to be serious and tactful but, above all, they may not show arrogance or hot-headedness.

"One must feel an inner strength in him that does not frighten, yet is conscious of its power:’20

Simultaneously, almost everywhere in the world, shamans are thought to be connected to blacksmiths and to have mastery over fire. 21

Their ”mana” is often described as ((burning;’ and they have a creative inner fire22 along with a lack of sensitivity to outer heat or cold.

The blaze which Brother Klaus saw with such shock in the wrongdoer could, therefore, have made such a great impression upon him

because it symbolised his own negative opposite, along with a destructive developmental potentiality within himself (his shadow), which could only be avoided by his renunciation of all worldly power.

By withdrawing from the world, he instinctively found the healing countermeasure, namely, locking himself up to be alone with himself, or rather, with his inner confrontation with all that was ((red;’ which, at that time, threatened him in the outer world.

Indeed, if applied to the outer world, red corresponds to fire that destroys.

But if applied to the inner world, red corresponds to the ignis noster of the alchemists, about which a text, the famous Turba Philosophorum, says,23

((Out of those composites which have been transformed into red spirit the principium mundi is derived" (the

earliest beginning, or the basic principle, this is the ark of the world).24

After internalising ((red;’ a new way of life begins for Brother Klaus, too, namely, his life as a recluse in the woods.

But in the Liestal episode, red is still visible externally and makes him too fearful to go any further afield into the world.

60 In his desperate situation, he goes to the owner of a solitary farm and asks his advice, and this man tells him he would do better to serve God at home, for Swiss Confederates are not too popular abroad.

As a child would, Brother Klaus willingly obeys this advice.

This is one of his most curious and perhaps most admirable qualities, namely, that in critical moments of danger, he could submit to reality with great simplicity.

Much later, when he has his terrifying vision of God, he saves himself by simply throwing himself on the

ground, and in this Liestal vision, he submits to the advice of an unknown, simple farmer.

Aware of his own confusion and that he was too far from his instincts to be able to judge the situation he

found himself in, Klaus correctly consults the farmer as if he were an oracle and accepts his advice without any argument.

In such moments, Klaus appears to have a divine quality which the alchemists called res simplex25 and homo simplicissimus,26 that is, the capacity for complete simplicity and spontaneity of action out of one’s inner wholeness.

A similar homo simplex shines through in certain koans of Zen Buddhism.27

It appears to be a manifestation of the divine in man, as it were, or as Jung says,28 "an answer of Nature,

who has succeeded in conveying her reaction direct to the conscious mind:’

61 In a parallel report about this episode, H. Woelflin and H. Salat29 say that Klaus was drawn back to the Ranft as if he were being pulled by a rope.

This motif is significant, as rope often plays a role in the initiation rites and practices of the shamans of the circumpolar peoples, 30 but also in many other cultural areas.

Thus, on the graves of the kings of Tibet a rope is depicted to signify that the king did not die but has ascended to heaven. 31

Certain priests were able to assist the dead in climbing up to heaven on ropes32 and were thus called "the owners of heavenly ropes:’

On the other hand, certain gods were thought to be "binding"33 so that a rope can also be a symbol of a definitive spiritual commitment to a godhead.

Generally speaking, the cord seems to represent a suprapersonal, objective, meaningful connection to "the Beyond" (the collective unconscious).

34 In its instinctive aspect, it symbolises, so to speak, the "feeling of being at home;’ but in its spiritual aspect,35 it symbolises a binding and indissoluble connection to the elements of the unconscious.36

62 The dream of the following night seems to confirm that the farmer’s and Brother Klaus’s decision was right, for, in the dream, a light appears in the sky and, like a knife, it opens Brother Klaus’s belly.

This "light" or "glow" in the sky is most likely connected to the star which the saint saw while still in the womb and which now comes down, as it were, to him personally.

The principium individuationis which touches each individual ego, touches, in this instance, the belly, the seat of desire and of deeper spiritual emotions. 37

It is a sudden enlightenment which strikes Klaus, not as a thought, but rather within the depths of his animal personality.

As Jung says,38 "Light means an ’illumination’; it is an illuminating idea that ’irrupts:"

Within Brother Klaus, it is a substantial psychic energetic tension which apparently corresponds to a very important unconscious content.

Later, this content becomes manifest in his profound primal experience of God, which he has before he dies.

But in this phase of Klaus’s life, the light cannot be defined more exactly.

It "touches" him only emotionally and brings about his definitive withdrawal from the world.

The process of individuation, that is to say, the Self, which up until now has seemed to be projected

entirely onto the outer world, 39 grips Klaus and results in his realisation that he should go home to the Ranft.

Here, too, it reminds us of the experiences of enlightenment of certain Zen Buddhists about which a master (Shih-shuang) once said,40 "Transform your body and your spirit into a bit of inanimate nature, like a stone, or a piece of wood.

When you are completely turned inwards so that all signs of life disappear, then suddenly a plenitude of light will enter you, like a light out of the deepest darkness.

Then the Self, free of all sophistry, will be revealed, the original face of your own being, then the marvellous landscape of your original home will be unveiled.

There is only one direct way which is open and without hindrance and you can enter upon it as soon as you have given everything away:’ I find the return of Brother Klaus to his home to be symbolically important in the sense of a turning towards the "landscape of your original home:’ a turning inwards to his own true self.

63 The "illumination" in his vision has, at the same time, the character of an extremely painful wound.

The closest parallels to this are again to be found in northern shamanism, as well as in the initiation rites of medicine men of many primitive peoples.

As Mircea Eliade41 points out, most often the choosing of a shaman is preceded by an inner crisis in the chosen one, and often the gods indicate their choice by striking a shaman-to-be by lightning, or by having a meteorite(!) land near a novice.42

Almost always, however, the rites of initiation consist of a dismemberment or the cutting of some part of the novice's body43 whereby, in the majority of cases,

individual inner organs are "renewed:' With some Australian Aborigines, too, the initiation of a medicine man consists of, amongst other things, a medicine man opening up the stomach of the initiate and placing small stones which have magical powers inside it,44 or the medicine man throws an invisible spear at the

novice which splits open his neck.45

64 During his initiation, the Siberian shaman receives his "tutelary spirit;' which, among other things, is called his "lightning:' or his "enlightenment;' for, as they say,46 the angakok (tutelary spirit) consists of "a mysterious light which the shaman suddenly feels in his body, inside his head, within the brain ... a luminous fire which enables him to see in the dark, both literally and metaphorically speaking, for he can now, even with closed eyes, see through darkness and perceive things and coming events which are hidden from others; thus they look into the future and into the secrets of others:' That the motif of dismemberment or wounding repeatedly appears in so many initiation rites means, psychologically speaking, that there is a lesion or wounding of the natural unconscious ego which the Self bears down upon like a heavy weight (the motif of St. Christopher).

The dream of Gilgamesh47 from the epic of the same name is a nice parallel to this, for in the dream, Gilgamesh, the sun hero, predicts his fateful meeting with Enkidu, the mortal "real" human being.

Gilgamesh dreams that the stars in the sky are like a host of warriors and one of them falls down on him.48

Later, he dreams that a mountain falls down on him.49

As Dr. R. Kluger-Scharf said in her interpretation of this, So the dream shows the moment in which Gilgamesh begins to get caught up in the individuation process.

As in Brother Klaus's prenatal visions, here, too, the motif of the star and the rock or stone are connected to each other.

The visions of the Egyptian alchemist Zosimos of Panopolis (third century A.D.) also provide us with an example of such a wounding of the ego. 51

In the most important part of his vision, 52 Zosimos sees a priest standing at an altar in the form of a shallow bowl who says, "I am Ion, 53 priest of the innermost hidden sanctuaries, and I am undergoing terrible punishment.

For early in the morning, someone came running in great haste, and overpowered me and cut me into pieces with the sword ... "

Whereupon Zosimos sees with his own eyes how the priest transforms into a spirit through great suffering.

This motif symbolises the alchemical separatio and resembles many parallels in primitive rites.

As C.G. Jung has stated, such primitive, cruel rites of dismemberment serve the purpose of transforming the initiate into a new and more efficacious person.

Indeed, seen in this light, the initiation takes on the aspect of a healing-it is not a torment, as Zosimos maintains in his interpretation of his vision, but rather it is "the ’hylical man: Such a one is dark, and sunk in materiality.

He is essentially unconscious and therefore in need of transformation and enlightenment.

For this purpose his body must be taken apart and dissolved into its constituents, a process known in alchemy as divisio, separatio and solutio, and in later treatises as discrimination and self-knowledge [in which] every step forward along the path of individuation is achieved only at the cost of suffering:’54

This is why, when we come into conscious contact with the individuation process, we experience it as being painful, even deadly.

65 More precisely, however, it is not the ego but the Self which seems at first to be wounded (Christ, Wotan, Ion, the mercurial dragon, etc.), and it is only when the Self is realised in a human being that the latter begins to share in the suffering.55

Individuation is, as Jung says,56 "an heroic and often tragic task, the most difficult of all, it involves suffering, a passion of the ego:57 the ordinary, empirical man we once were is burdened with the fate of losing himself in a

greater dimension and being robbed of his fancied freedom of will.

He suffers, so to speak, from the violence done to him by the Self.58

The analogous passion of Christ signifies God’s suffering on account of the injustice of the world and the darkness of man.

The human and the divine suffering set up a relationship of complementarity with compensating effects.

Through the Christ-symbol, man can get to know the real meaning of his suffering: He is on the way towards

realizing his wholeness.

As a result of the integration of conscious and unconscious, his ego enters the ”divine"

realm, where it

participates in "God’s suffering:’

The cause of the suffering is in both cases the same, namely "incarnation;’ which on the human level

appears as ’individuation:"

This is why, in the Acts of John, Christ says, ’As you dance, ponder what I do, for yours is this human

suffering which I will to suffer: "59

66 Thus, behind the image of God lies a process of transformation in which man begins to participate-in so far as he approaches God.

Brother Klaus was, as we know, a deeply religious person with an instinctive relatedness to God, and such a person must have, as Jung says, "an intensive relationship to God which lays him open to an invasion far transcending anything personal:’ But at the same time, he must have been born with "an unusual extension of

consciousness:’60 Marie-Louise von Franz, Niklaus von Flue and St. Perpeua A Psychological Interpretation of Their Visions. Page 39-50

1. https://smile.amazon.com/Collected-Works-Marie-Louise-Franz-Interpretation/dp/1685030300/ref=sr_1_3?crid=YW04R7VBZT3T&keywords=marie+louise+von+franz+collected+

The highest gods come to Buddha for instruction. They must become human in order to be able to be redeemed. (2022-06-13 03:42)

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[1]Psychology of Yoga and Meditation

The highest gods come to Buddha for instruction.

They must become human in order to be able to be redeemed.

They are humans who lead a god-like life for uncountable aeons.

Then their karma is ended, and they must be born again like any other mortal. It is said that Buddhism is a religion without gods.

In truth, however, that’s not the case.

The highest god is the god reborn in man, Buddha himself. Carl Jung, Psychology of Yoga and Meditation, Page 47

This circle of the Bodhis is the so-called round terrace of enlightenment.

This circle is the ground upon which the Bodhi tree stands, that tree under which Buddha fought off the attack of Mâra, the devil.

By not being present, he did not allow himself to get lost in existence, but was non-existing.

For this reason, the seat of the Buddha is empty.

And the devil also tries in vain to attack this seat.

There are pictorial representations of this situation in Indian art.

You see Mâra under the tree where the empty lotus seat of the Buddha stands. Carl Jung, Psychology of Yoga and Meditation, Page 48

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_2?dchild=1&keywords=Psychology+of+Yoga+and+Meditation&qid=161529

Carl Jung: After the illness a fruitful period of work began for me. (2022-06-14 04:45)

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[1]Memories Dreams Reflections A Biography by Aniela Jaffe

In his autobiography Jung would speak of the importance of this experience:

After the illness a fruitful period of work began for me.

A good many of my principal works were written only then.

The insight I had, or the vision of the end of all things, gave me the courage to undertake new formulations.

I no longer attempted to put across my own opinion, but surrendered myself to the current of my thoughts [. . .].

Something else, too, came to me from my illness. I might formulate it as an affirmation of things as they are: an unconditional 'yes' to that which is, without subjective protests—acceptance of the conditions of existence as I see them and understand them, acceptance of my own nature, as I happen to be [. . .].

It was only after the illness that I understood how important it is to affirm one's own destiny.

In this way we forge an ego that does not break when incomprehensible things happen; an ego that endures, that endures the truth, and that is capable of coping with the world and with fate.

Then, to experience defeat is also to experience victory.

Nothing is disturbed – neither inwardly or outwardly, for one's own continuity has withstood the current of life and of time' Carl Jung, MDR, Page 297.

1. https://smile.amazon.com/Memories-Dreams-Reflections-C-G-Jung/dp/0394702689/ref=sr_1_4?crid=7YYIEQHGSGX9&keywords=jung+memories+dreams+reflections&qid=165073979

Thanks to his unconscious identity with it, man and cosmos interact. **(2022-06-15 04:45)**

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[1]Alchemical Studies CW 13

Nothing would have been easier than to equate the love story of Mars and Venus with that of Gabricus and Beya (who were also personified as dog and bitch), and it is likely that astrological influences also played a part.

Thanks to his unconscious identity with it, man and cosmos interact.

The following passage, of the utmost importance for the psychology of alchemy, should be understood in this sense:

"And as man is composed of the four elements, so also is the stone, and so it is [dug] out of man, and you are its ore, namely by working; and from you it is extracted, namely by division; and in you it remains inseparably, namely through the science."

Not only do things appear personified as human beings, but the macrocosm personifies itself as a man too.

"The whole of nature converges in man as in a centre, and one participates in the other, and man has not unjustly concluded that the material of the philosophical stone may be found everywhere."

The "Consilium coniugii" says:

"Four are the natures which compose the philosophical man."

"The elements of the stone are four, which, when well proportioned to one another, constitute the philosophical man, that is, the perfect human elixir."

"They say that the stone is a man, because one cannot attain to it^^ save by reason

and human knowledge."

The above statement "you are its ore" has a parallel in the treatise of Komarios:

"In thee [Cleopatra] is hidden the whole terrible and marvellous secret."

The same is said of the "bodies" (i.e., 'substances'): "In them the whole secret is concealed." Carl Jung, CW 13, Para 125

1. https://smile.amazon.com/Alchemical-Studies-Collected-Works-Vol-13/dp/0691018499/ref=sr_1_1?dchild=1&keywords=jung+vol+13&qid=1617464617&sr=8-1

Chapter 8 The Vision of the Three Visitors (2022-06-16 04:16)

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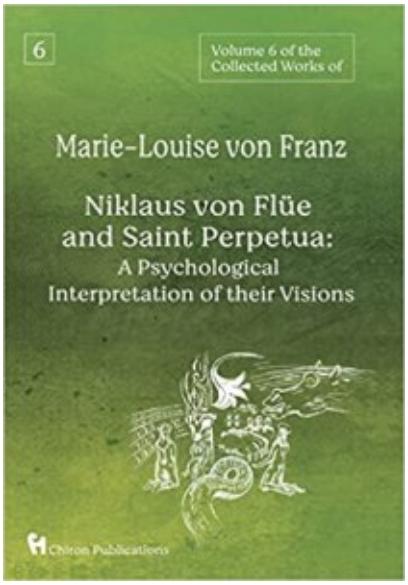
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Chapter 8

The Vision of the Three Visitors

73 Woelflin gives the following report of this important vision which, I believe, is a variation on the appearance of the nobleman on horseback, despite the fact Klaus at first thought him to be the devil and, now in this vision, believes him to be God:1

74 "Three distinguished-looking men who, by their dress and bearing, seemed to be of noble rank, appeared to him [Klaus] while he was occupied with his household duties.

The first one to speak said: (Niklaus, will you surrender to our power with your body and soul?', to which Klaus immediately replied, (I submit to no one but almighty God whose servant I long to be with body and soul: Upon hearing his reply, the three men turned away from Klaus and burst out laughing

(in hi la rem protuberant risum).

And, again, the first one turned to Klaus and said, (If you have dedicated yourself exclusively to God's eternal service, then I promise you that in your seventieth year, God, in His mercy, will look upon your deeds with compassion and will relieve you of all your burdens.

Therefore, in the meantime, I admonish you to endure steadfastly and, in eternal life, I will give you the bear's

claw (ursinam ungulam) and the flag of the victorious army (validi exercitus vexillum).

But the cross that is to remind you of us I shall leave behind for you to carry: Whereupon the noblemen left.

Thus, Brother Klaus realised that if he were able to bravely overcome the torment of many temptations,

a mighty army would accompany him into eternal glory:'

At first, this vision appears to be self-explanatory, and it seems that the three men represent the Holy Trinity.

But when we take a closer look, we notice some curious points: firstly, the fact that when they first appear, Klaus himself is not sure whether the three men are not demonic tempters; secondly, the absurd laughter of the visitors;

thirdly, the fact that the first of the three men refers to God in the third person, as if he were not God himself, and yet he then speaks in the first person, as if he were God; and finally, the peculiar symbol of the bear's claw and the flag of the mighty army in the Beyond, which the three men offer him.

According to the rules of dream interpretation, motifs must first be taken for what they are.

This would mean accepting that while these three noblemen remind us of the Christian

Trinity, nevertheless they do not exactly correspond to the Trinitarian dogma.

Rather, they are the spontaneous appearance of a triadic image of God, an archetype which, as C. G. Jung has shown, was generally widespread long before the idea of the Christian Trinity took hold.2

The unchristian elements of these three figures once again seem to point towards older Germanic ideas, as in the vision of the lily and the horse we spoke of earlier, but here they point more towards Wotan, especially the reference to the bear's claw which Niklaus will receive in the Beyond as a sign, or "totem" -his own individual symbol.

76 The great Germanic god Donar is often referred to as Bjorn (Bear), and Wotan sometimes called himself Bjorn or Bjarki (Little Bear), but also especially Hrammi (Bear's Paw).3

Even today, in the central part of Switzerland, you can find a bear's paw nailed to house doors as a talisman.4 Indeed, the paws symbolise pars pro toto the power a bear has, so that the motif actually expresses the fact that

Brother Klaus will find he has the strength and the power of a bear in the Beyond.

But perhaps it also means that this aspect of his being can only be truly realised after his death.

In Revelations,5 it is written:

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth if' Thus, Brother Klaus's new and secret name in the Beyond would be "Hrammi" (Bear's Paw)-one of Wotan's names.6

77 Benoit Lavaud, who has compiled all the biblical amplifications of the symbol of the bear,7 came to the paradoxical conclusion that sometimes the bear represents the wicked ruler8 (e.g., the "beast" of the Revelation has the feet of a bear),9 but that it is also an image of Yahweh, though in his "dark" manifestations.

Thus, in Lamentations,10 it says about God, "He was unto me as a bear lying in wait, and as a lion in secret places. He has turned aside my ways ... " Here, the bear represents the dark side of God whose 'terrifying countenance, will later be revealed to Brother Klaus more clearly.

But apparently, in the Beyond, Brother Klaus will be the herald of this dark side of God's image which, although it can be destructive for anyone who is possessed by it, within his soul it will be transformed into a healing power. Incidentally, it should be noted that, right up to the present time, the bear is one of the most widespread protective spirits of the Nordic shamans.11

In earlier times, for many peoples of eastern and northern Europe, the bear was so sacred that its name was not to be spoken out loud.

Instead, one referred to him indirectly as "He;' "the House-£a t he r," "L1' tt1 e Grand £a t h er," "F at he r," "Mother," "Clever Fa t he r," "The Old One;' "The Holy Man;' "The Holy

Woman;’ "The Honeyeater;’ or "Gold-foot:’

In Greece, the bear was sacred to Artemis and the Mother-Goddess. In addition, the female spirit who follows a hero, the Fylgia of the Germanic people, is often a bear.

Bear claws were thought to be a talisman against the evil eye, and in Prussia, a bear’s paw was put into the tombs of the dead so that they could climb the "Mountain of the Beyond:’

In Christian times, the bear was sometimes seen as being one form in which the devil chose to appear, and at other times as being the animal of the Mother of God.12

7s Because Brother Klaus does not understand all of this and cannot understand it, the three divine visitors tell him that they will leave him the cross-the Christian symbol of wholeness-to bear during his lifetime that, however, feels like a dead weight to the person who has to carry it and makes the suffering and torture that Christ underwent in bearing His own cross an inner reality for the bearer.

This is an indication of the next developmental step that is required, namely, to follow the path of inner alignment with Christ and to become one with that god who has the "bear’s paw" as his distinctive sign, and in whom the power and effectiveness of animal nature will be redeemed and integrated.

Seen from a psychological standpoint, the cross means the "torment of becoming conscious, of moral conflict and the uncertainty of one’s own thoughts:’13

Accordingly, it would mean that Klaus can only obtain the "prize" of the bear’s paw by suffering what the cross means.

79 Responding to Klaus’s answer that he would submit himself to God alone, the three men turn away and burst out laughing.14

There seems to me to be a similarity here to Klaus’s cloud vision in which Klaus asked God for a "life of devotion;’ and God scolded him and told him he should submit himself to His will.

Indeed, the laughter of the visitors points to a similar incongruence, namely, to the fact that once again Brother Klaus’s idea of God differs from the reality of God that is staring him in the face.

The most striking difference here is the Wotan like characteristics which God, as he now appears, unexpectedly has.

In fact, Wotan often walked about on earth in the company of two companions, for example, with Honir and Lodur at the time when he gave life to the first people, Askr and Embla.15

And on other occasions, he often travelled incognito around the country with Honir and Loki, and together, they paid an unexpected visit to someone.16

In Saxony, Odin joins with Saxnot (Tyr) and Thuner (Thor) to form a supreme divine trinity, which finds an echo in the sequence of "Tuesday, Wednesday, Thursday:' 17

The same triad latently still exists in many local legends: Three men sleep in Zobtenberg, as well as in a mountain crevice near the Lake of Lucerne.

Similarly, three men who live in the Dominiloch on the mountain of Pilatus will, at some point, free the country in a time of need.18

The three summits of the hill of God (Gotteshiigel) in AltUpsala are to this day associated with Odin, Thor and Frey.19

Otherwise, Wotan often appears with his brothers Wili and We, or with the two ravens Hugin and Munin, or with the wolves Geri and Freki, or with the dogs Wil and Wal.

In the sixteenth century, he was still said to be eerily moving around the region of Lucerne as the three-legged Tiirsthund (Thurse: giant),20 and his horse is often similarly depicted as being three-legged.21

Especially in Sachseln, where Brother Klaus lived, Wotan was believed to haunt the place as the so-called "Dancing Dog of the Arbour" (Tanzlaubenhund) with only one eye, the size of a plate, on his forehead, and he was once seen by Niklaus's own daughter.22

On rune stones, a triadic figure is the sign for Wotan.23

or:

Triadic Figure

The powerful, that is, victorious (valid us), army with which Brother Klaus will enter into the Beyond calls to mind the army of the slain (Einherjer) who serve Wotan.24

The servitude which the three visitors ask of Brother Klaus seems to be something like a demand for allegiance.25

Wotan's retinue bore, among other things, the honorary title of "Victorious Bears" (Sigebeorni). 26

In the folklore of circa 1600 in the area around Lucerne, Wotan's army of the dead was still thought of in a positive way, whereas almost everywhere else it was thought of as being an evil, wild ghost-hunt.27

Their leader, God himself, appears as a "great and powerful lord;' and to belong to His army was considered a privilege rather than a curse.

The army was called "the raging army" (Wuott ins Heer),28 "God's army" (Guottisheer)29 or, more commonly, "the blessed ones" (die saligen Liitt), and the latter, it was said, were ((even friendly and charming" to the living.

It was also believed that some people lived in close companionship with ((the blessed

ones" and that, now and then, they strolled around with them, which was considered to be a great honour, and people who did this were thought of as being more pious, more reverent and more fortunate than others, even ((almost saintly:’30

Thus, it becomes clearer what the posthumous union of Brother Klaus with this ((powerful army:’ which the three noble wanderers augured, could mean.

s1 As a motif, the flag with the bear’s paw fits in this connection for, as Ninck emphasises, the flag always represents being under Wotan’s protection.31

If it flutters, it promises victory; if it droops, it is a bad omen. 32

Priests carried such animal symbols not only among the troops on the battlefields, but also through fields as a magical means of making the soil fertile.33

Apparently, Brother Klaus is elected to be such a priest.

It is altogether quite striking how Brother Klaus’s later role in the Ranft brings to mind the role of priests in old Germanic times, as well as the role of the shamans of the north.

In old Germanic times, priests were simply noblemen, heads of families or men and women with natural authority.34

The priests were called ewart or esago, and they were the guardians and spokesmen of "rights" (e, that is, religio). 35

Apparently, they had long hair and wore a long robe with a stolelike belt.36

The famous seeress Weleda of the Westphalian Bructere lived in a tower37 from where she announced her prophecies.

If one reads about the many political consultations and other dealings for which Brother Klaus’s opinion was asked, which are recorded in Duerrer’s source book, it would seem Klaus really was such an ewart, a guardian of the e (the divine order).

There is one strange motif, however, that unexpectedly connects this vision that seems to be so transparently pagan to Christianity, namely, the cross which is left behind and which Brother Klaus should bear for the rest of his life as a reminder of the three visitors.

This makes it impossible to view the vision as a simple regression into paganism.

Rather, this motif points towards the "Christification of the individual through the Holy Ghost;’ which Jung describes in his paper ”Answer to Job:’38

83 The Imitatio Christi, which is clearly expressed in the motif of the carrying of the cross, shows that the three visitors wanted Brother Klaus to realise a spiritual development which does not reject, or run counter to, what is Christian, but rather reveals new aspects of it and demands the integration of further archetypal contents.

84 As Jung states in Psychology and Religion,39 the Christian cross, psychologically speaking,

symbolises a step in becoming conscious in which man becomes aware of his ethical conflict and of his responsibility.

Within the Trinity, the cross is essentially a part of the hypostasis of God the Son.

But in relation to the Holy Ghost, it symbolises a step in spiritual development in which the ego voluntarily submits itself to a more comprehensive inner wholeness: the Self.

The effect that the Self has upon the psyche is known in Christian terms as the "Holy Ghost;' that is, as the breath that heals and makes whole and establishes the integrity of the personality, which, in these circumstances, is highly appropriate.

For the last two thousand years, history has known of the figure of the primeval Cosmic: Man, the Anthropos, "whose image has merged with that of Yahweh and also of Christ. Similarly, the saints who received the stigmata became Christ-figures in a visible and concrete sense, and thus carriers of the Anthropos-image.

They symbolize the working of the Holy Ghost among men:'40 We need hardly emphasise how true this is of Brother Klaus.

Jung goes on to say41 that there are many symbols of the Self which take a nonhuman form, for example, the sphere, circle, square, and octagon; or chemical-physical forms, such as the stone, ruby, diamond, quicksilver, gold, water, fire, spirit, etc.

Thus, these symbols express the nonhuman character of the Self of wholeness.

Seen within the context of what Jung has said, we could understand Brother Klaus's vision to mean that it was presaged for him to become a Christlike person and "carrier of the Anthropos-image:' thus making him a living harbinger of a spirit that manifests theriomorphically as a bear.

But we may not overlook the fact that in his vision Brother Klaus is not given a bear.

Rather, he is given only a flag with the image, that is, the symbol, of a bear's paw.

This hints that the dark side of God's spirit is not to be experienced in the form of an archaic state of possession as it was, for example, in old Germanic times when there was a custom of people going berserk.

Rather, it should be integrated on a symbolic level.

The path to achieve this will lead him to his alignment with Christ.

Because this last motif is presented more clearly in a later vision, I want to postpone any further interpretation of this point.

Instead, I would like to pursue the strange motif of the wandering divine visitor for this motif is of central importance in the first of several visions recently found in Lucerne. Marie Louise von Franz, Niklaus von Flue and Saint Perpetua, Page 57-65

The Times of Niklaus von Flue (2022-06-17 04:34)

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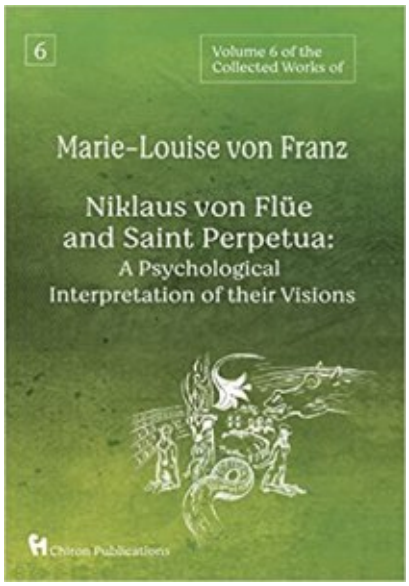
[1] 
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Volume 6 of the Collected Works of
Marie-Louise von Franz
Niklaus von Flüe and Saint Perpetua:
A Psychological Interpretation of their Visions
Chiron Publications

[2]Marie-Louise von Franz: Niklaus Von Flüe And Saint Perpetua: A Psychological Interpretation of Their Visions

Chapter 1

The Times of Niklaus von Flue

13 The fifteenth century, the century in which Niklaus von Flue lived, was a time of great crises and change for the inner cantons of Switzerland, a time that Robert Duerrer has so

impressively described.1

I shall summarise his account:

14 With the end of the Battle of Sempach, the time of defensive freedom-fighting came to an end and a certain amount of

independence towards the outside world was finally established.2

Within the country, the principle of democracy had prevailed

against the influence of the ruling nobility.3

With the expropriation of large properties from foreign landowners and with the acquisition of agricultural areas by allied towns, the supply of grain became so reliable that the original cantons were able to become milk- and grain-producing economies for which they were better suited.

They had, however, to ensure a market for their products, and thus, wherever possible, they took part in the expansion into the mountainous region of Ennet.4

Unfortunately, this territorial expansion resulted in bands of youths raiding neighbouring areas at the slightest provocation, and, in 1461, the Swiss citizenry ended its fifteen-year peace with Austria in order to begin its conquest of Thurgau.5 Mercenaries (Reisliiufer) became increasingly disreputable and dangerous signs of disintegration arose.

In rural communities, for example, foreigners of ill-repute6 were able to barter for Swiss citizenship.

The fourteen-year war (1436-50) between the original cantons (Urkantone) and Zurich concerning the inheritance of the

Count of Toggenburg7 had an especially demoralizing effect. Brother Klaus took part in this war as a flag-bearer, and he got as far as Hirzel and Thalwil.8

To his great sorrow, he witnessed the breaking of the agreements of the Sempach Letter that protected the civilian population and the Church.

The practice of the time of electing two or three popes simultaneously undermined the people’s trust in the authority of the Church,9 especially as dignitaries of the Church repeatedly excommunicated entire regions after the people became involved in political or otherwise worldly affairs. Parishes were then often without both a priest and a divine service for years at a time.

Brother Klaus’s home parish of Sachseln had been without a priest since 1417,10 which is why he had to be baptised in Kerns, a parish far from his home.

Thus, it is easy to understand that in such decadent times, the so-called secularist movement gained ground11 and people with a religious frame of mind felt increasingly on their own.

15 Brother Klaus was born in 1417 as the son of a respected citizen of Sachseln, Heinrich von Flue,12 and Klaus later stated that he had already had visions while still in the womb.

He told this to the person he trusted most and who was his directeur de conscience.

This was Heiny am Grund13 from Lucerne, who was Klaus's father-confessor and the person who introduced him to the literature of the mystics of the time.14

Indeed, it is primarily thanks to Heiny am Grund that Niklaus von Flue was allowed to remain within the framework of the Church.

Brother Klaus once told a monk15 that he felt an extraordinarily great sense of awe towards the priesthood and that every time he saw a priest, it was as if he saw an angel of God, and it was primarily because of this that he felt great reverence for the most holy sacrament of the body and blood of Jesus Christ.

He transferred this same reverence onto Heiny am Grund, who was suited to carry this inner image, but he chose to silently avoid other less agreeable clergymen.

Evidently, Brother Klaus projected an image of his own future personality, that is to say, the archetypal idea of the Self, of all-encompassing wholeness onto the person of this priest, which explains his idea of a priest being an angel-a messenger of the Deity. Marie-Louise von Franz, Niklaus von Flue and St. Perpeua A Psychological Interpretation of Their Visions, Page 9-11

1. https://carljungdepthpsychologysite.blog/2022/05/27/the-motif-of-children-speaking-while-still-in-the-womb-appears-in-various-primitive-myths/marie/
2. https://smile.amazon.com/Collected-Works-Marie-Louise-Franz-Interpretation/dp/1685030300/ref=sr_1_1?crid=25A0WFD62KXRB&keywords=marie+louise+von+franz+collected

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For this reason, God wants this temple cleared, that He may be there all alone. **(2022-06-18 03:25)**

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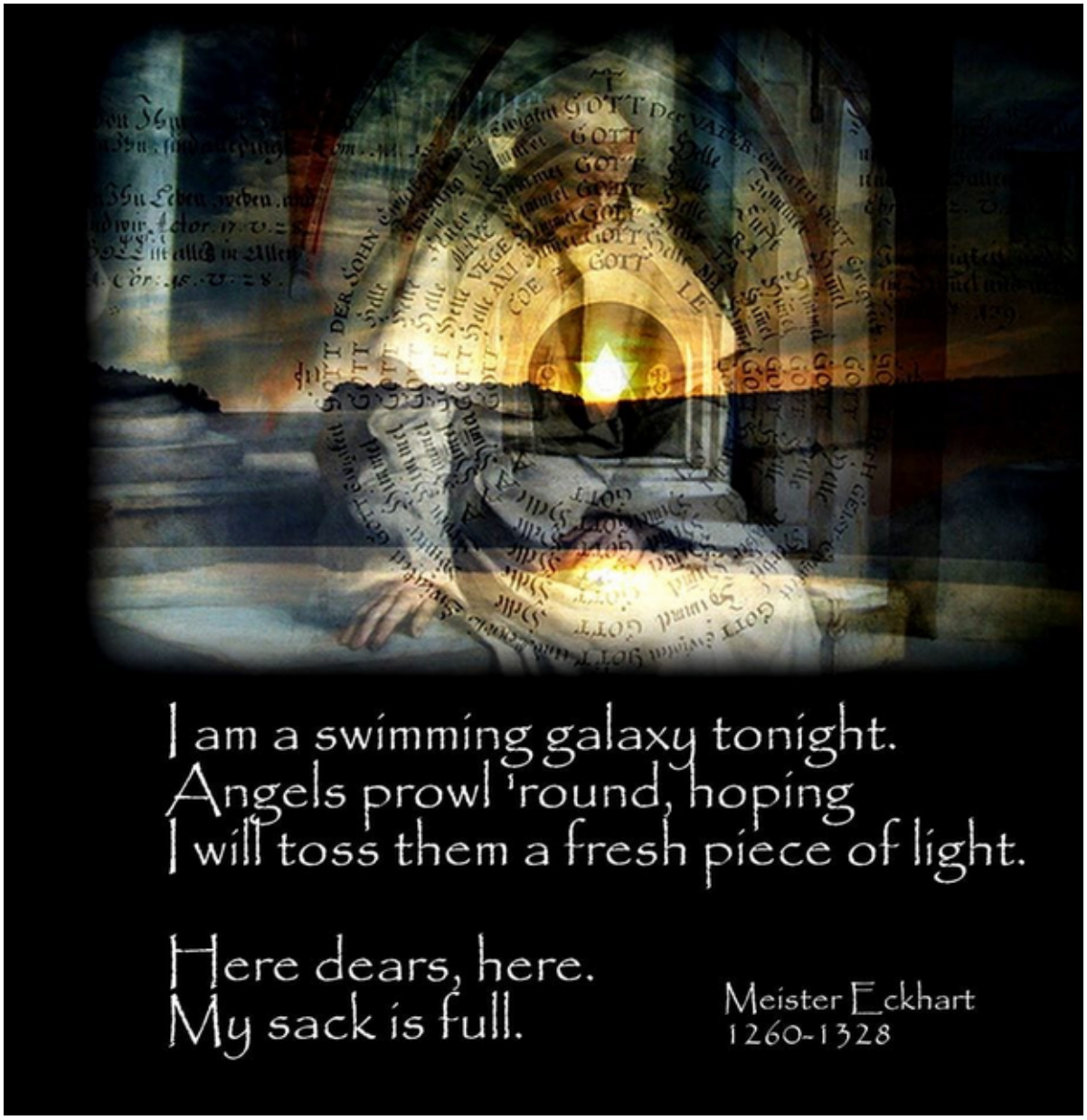
I am a swimming galaxy tonight.
Angels prowl 'round, hoping
I will toss them a fresh piece of light.
Here dears, here.
My sack is full.
Meister Eckhart
1260-1328

SERMON SIX (Pf 6, Q1, QT1)

INTRAVIT JESUS IN TEMPLUM DEL ET EJICIEBAT

OMNES VENDENTES ET EMENTES (Matthew 21:12)

We read in the holy Gospel that our Lord went into the Temple and cast out those that bought and sold and said to them that sold doves and the like, "Take these things hence! Take these things away!"

Why did Jesus cast out those that bought and sold and bid those that sold doves take them hence?

His intention was none other than to have the Temple cleared, just as if he had said, I have a right to this temple and I want it to myself to be lord therein.

What is the meaning of this?

This temple, in which God would rule with authority, according to His will, is man's soul, which He has made exactly like Himself, just as we read that the Lord said, "Let us make man in our image and likeness" (Gen. 1:26).

And this He did.

So, like Himself has God made man's soul that nothing else in heaven or on earth, of all the splendid creatures that God has so joyously created, resembles God so much as the human soul.

For this reason, God wants this temple cleared, that He may be there all alone.

This is because this temple is so agreeable to Him, because it is so like Him, and He is so comfortable in this temple when He is alone there.

Now then, consider, who were they who bought and sold there, and who are they still?

Take proper note: I will speak now in this sermon of none but good people.

Yet even so, I will now point out who the merchants were -and still are - that thus bought and sold, whom our Lord struck and cast out.

He still does so to those who buy and sell in this temple: he would not leave a single one of them therein.

See, those are all merchants who, while avoiding mortal sin and wishing to be virtuous, do good works to the glory of God, such as fasts, vigils, prayers, and the rest, all kinds of good works, but they do them in order that our Lord may give them something in return, or that God may do something they wish for - all these are merchants.

That is plain to see, for they want to give one thing in exchange for another, and so to barter with our Lord.

But they are mistaken in the bargain, for if they gave all that they have and have the power to do, for God's sake, and exhausted themselves purely for God's sake, God would not have to give them anything or do anything for them, unless He did it freely and for nothing.

For what they are, they are from God, and what they have, they get from God and not from themselves.

And so, God is in no way bound to requite them for their acts or gifts, unless He freely does so of His grace, and not for what they do or give; for they give not of their own, nor do they act of themselves; as Christ himself says, "Without me you can do nothing" (John 15:5).

They are very foolish folk who would bargain thus with our Lord; they know little or nothing of the truth.

That is why God cast them out of the Temple and drove them away.

Light and darkness cannot exist together. God is the truth; He is the light in Himself.

When God enters the Temple, He drives out ignorance, which is darkness, and reveals Himself in light and in truth.

The merchants must go when truth is revealed, for truth needs no merchandising.

God seeks not His own: He is perfectly free in His acts, which He does out of true love. So does that man who is at one with God: he is perfectly free in all his deeds, he does them for love, without 'why?'1 - solely to glorify God and not seeking his own therein, and God works in him.

I say further: as long as a man, in all his doings, desires anything at all that God can or will give, still he ranks with these merchants.

If you would be free of any taint of trading, so that God may let you enter this temple, then you must do all that you can in all your works, solely to God's glory, and be as free of it as Naught is free, which is neither here nor there.2

You should ask nothing whatever in return.

Whenever you act thus, your works are spiritual and godly, and the merchants are driven right out of the temple, and God is in there alone, for one is thinking only of God.

See, that is how your temple is cleared of merchants!

The man who considers neither himself nor anything else but God alone and God's glory, he is truly free from all taint of commerce in his deeds and seeks naught of his own just as God is entirely free in all His works and seeks not His own.

I have also told how our Lord said to those that sold doves, "Take this away! Take this hence!"

He did not drive these people out or rebuke them harshly, but said quite mildly, "take this away!" As though to say it is not wrong, but it is a hindrance to the pure truth.

These are all good people; they work purely for God's sake, not for themselves, but they work with attachment,3 according to time and tide,4 before and after.

These activities hinder them from attaining the highest truth, from being absolutely free and unhindered as our Lord Jesus Christ is absolutely free and unhindered and conceives himself ever anew without pause and out of time from his heavenly Father, and in that same Now is perpetually born back with praise and thanksgiving, perfect, into the Father's majesty with an equal glory.

Thus, to be receptive to the highest truth, and to live therein, a man must be without before and after, untrammeled by all his acts or by any images he ever perceived, empty and free, receiving the divine gift in the eternal Now, and bearing it back unhindered in the light of the same with praise and thanksgiving in our Lord Jesus Christ.

Then the ’doves’ would be gone, that is the hindrance and the attachment to works, good in themselves, in which a man seeks anything of his own.

Therefore, our Lord said kindly, "Take this, hence, take this away!" as i f to say, ’It is good, yet it stands in the way.’

When the temple is thus free of obstructions (that is attachment and ignorance), then it glistens with beauty, shining out bright and fair above the whole of God’s creation, and through all God’s creation, so that none can equal its brilliance but the uncreated God alone.

In very truth, there is none like this temple but the uncreated God Himself. Nothing below the angels is the equal of this temple.

The very highest angels are like this temple of the noble soul in many ways, but not in all. Their partial likeness to the soul lies in knowledge and in love.

But there is a limit set them which they cannot pass. The soul can go further.

If a soul, that of a man now living in time, were equal to the highest angel -still that man would have the potential freedom to soar infinitely far above that angel, ever anew,

in every Now without number, and that means without mode: above the angelic mode and every created intelligence.

God alone is free and uncreated, and thus He alone is like the soul in freedom, though not

in uncreatedness, for she is created.

And when she emerges into the unmixed light, she falls into her Nothingness5 and in that Nothingness so far from the created Something, that of her own power she cannot return to her created Something.

God with His uncreatedness upholds6 her Nothingness and preserves her in His Something.

The soul has dared to become nothing and so cannot of herself return to herself, for she has departed so far from herself before God comes to the rescue.

That must be so, for, as I said, Jesus went into the Temple and cast out those who were buying and selling, and said to the others, "Take this hence! "

See, now I have come to the text: "Jesus went in and began saying, ’Take this hence.’" Observe that there was no one there but Jesus when he began to speak in the Temple.

Be sure of this: if anyone else would speak in the temple (which is the soul) but Jesus, Jesus is silent, as if he were not at home - and he is not at home in the soul, for she has strange guests to talk to.

But if Jesus is to speak in the soul, she must be all alone, and she has to be quiet herself to hear what he says.

Well then, in he comes and starts speaking.

What does the Lord Jesus say? He says what he is.? What is he, then?

He is a Word8 of the Father.

In this same Word the father speaks Himself,

all the divine nature and all that God is, just as He knows it, and He knows it as it is.

And, being perfect in knowledge and power, so too He is perfect in speech.

In speaking the Word, He utters the Word and all things in another Person to whom He gives the same nature that He has himself.

And he utters all rational spirits in that Word as equal to that Word according to their image as it dwells within (Him).

Yet each image as it radiates forth, existing by itself, is not the same in all respects as the Word.

Rather, they have received the power to attain to likeness by the grace of the same Word;9 and this Word as it is in itself was spoken by the father - the Word, and all

that is in that Word.

Since this is spoken by the Father, then what is Jesus saying in the soul?

As I have said, the Father speaks the Word; He speaks in this Word and not otherwise, and Jesus speaks in the soul.

His manner of speaking is to reveal himself and what the Father said in him, according to the manner in which the spirit is able to receive it.

He reveals the Father’s authority in the spirit in an equal, immeasurable power.

Receiving this power in the Son and through the Son, the spirit waxes mighty in everything it undertakes, so that it becomes equal and mighty in all virtues and in perfect purity, so that neither joy nor sorrow, nor anything God has created in time, can destroy

that man, but he stands mightily there as if with divine power, in face of which all things are

puny and futile.

Secondly, Jesus reveals himself in the soul in infinite wisdom, which is himself; in that Wisdom the Father knows Himself with all His paternal authority, and that same Word, which is Wisdom itself, and all that is therein, just as it is One.

When this Wisdom is united with the soul, all doubt, all error, and all darkness are entirely removed; she is set in a bright pure light which is God Himself, as the prophet says, " Lord, in Thy light shall we know the light" (Ps. 36:9).

Then God is known by God in the soul; with this Wisdom, she knows herself and all things, and this same Wisdom knows her with itself; and with the same Wisdom she knows the power of the Father in fruitful travail, and essential self-identity in simple unity void of all distinctions.

Jesus reveals himself, too, in infinite sweetness and richness, welling up and overflowing and pouring in from the power of the Holy Ghost, with superabundant richness and sweetness into all receptive hearts.

When Jesus reveals himself with this richness and this sweetness and is united with the soul; the soul flows with this richness and this sweetness into herself and beyond all things, by grace and with power, without means1 0 back into her primal source.

Then the outer man will be obedient to his inner man until death and will be at all times at peace in the service of God forever.

And that Jesus may come into us and clear out and cast away all hindrances of body and soul and make us one, as he is one with the Father and the Holy Ghost, one God, that we may become and remain eternally one with Him, so help us God. Amen. Meister Eckhart, The Complete Works, Page 66-71

Notes

1. Following Pfeiffer’s text. Cf. in a Latin sermon (LW IV, note 21): ’Deus et per

consequens homo divinus non agit propter cur aut quare’ (God, and consequently the divine man, does not act on account of why or wherefore). See Sermon 43, and cf. Ueda, p. 155.

1. This is the more difficult (and therefore probably authentic) reading adopted by Quint (als daz niht ledic ist, daz noch hie noch dat enist). Miss Evans, following Pfeiffer, has ’as though thou wert not.’ See note 5.

"As a Jew herself [Aniela Jaffe], a refugee from Nazi Germany,..." (2022-06-19 03:45)

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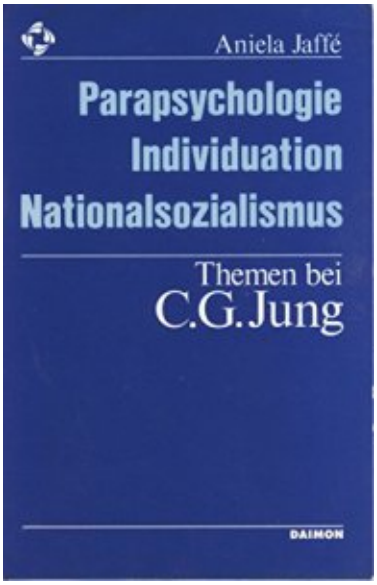


[2]Aniela Jaffe - https://www.amazon.com/Parapsychologie-Individuation-Nationalsozialismus-Themen-German-ebook/dp/B00Z1PPE1E/ref=sr _1 _4?qid=1655540038 &refinements=p _27 %3AAniela+Jaffe &s=digital-text &sr=1-4

However much anyone might deplore the timing of Jung’s remarks on the Jewish cultural character, one would be relieved forever of suspecting Jung of anti-Semitism by the reading of the letters he wrote in defence of Neumann, who had escaped from Germany and settled in Tel-Aviv.

In these letters he shows such a profound understanding of the plight of the Jews in history, such compassion for all they have suffered from Christian projection of the Christian shadow onto them, such appreciation of their unique and indispensable contribution to the spirit of man, that one would shed the last traces of suspecting him as anti-Semitic and not even need recourse to the host of established facts which in any case refute the disgraceful charge beyond all dispute.

Best of all, one should read Aniela Jaffe’s analysis of the whole affair as set out in her masterly essay "Der Nationalsozialismus," which she wrote largely at my sustained pleading over several years, because I was so dismayed by the way this unwarranted charge continued to be raised against Jung.

As a Jew herself [Aniela Jaffe], a refugee from Nazi Germany, a pupil and collaborator of Jung, she has, I believe, said with final authority all that there is to be said about the matter.

She deals admirably too with the second reason for Jung’s pro-Nazi, anti-Semitic labelling, his acceptance of the Chairmanship of the International Society for Psycho-Therapy in those dubious Nazi years, which meant that for a while he had to work with the head of the German· branch, a Goring who was a cousin of the notorious Hermann.

That. one of his main considerations in all this was to protect his Jewish colleagues in Germany and to provide them with some international status if expelled from Germany is by now well known.

Nonetheless, his participation in this form was abused by Goring and others sufficiently to provide his accusers with more ammunition to use against him.

Yet he did so much for his Jewish colleagues and even after his resignation continued to help them with such immense courage, ingenuity, and generosity that the persistence of the anti-Semitic, pro-Nazi charge in the face of it all must have some other motivation. Laurens van der Post, Jung: The Story of Our Time, Page 195-196

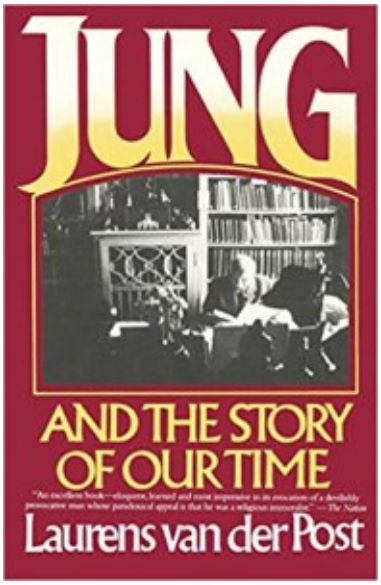
Aniela Jaffe: Parapsychologie, Individuation, Nationalsozialismus Themen bei C.G. Jung

168 Seiten, 2. Auflage, ISBN 3-85630-019-8 / 978-3-85630-019-7

Wie beurteilt die Tiefenpsychologie die Ergebnisse der Parapsychologie? Was ist unter dem vielzitierten Begriff der Individuation zu verstehen? Was ist Selbstverwirklichung? Was sagte C.G. Jung über ein Leben nach dem Tod? Dies sind Fragen, denen die Autorin in diesem Buch sachkundig nachgeht. Und schließlich diskutiert sie die oft gestellte Frage: Wie stand C.G. Jung zum Nationalsozialismus? Als ausgezeichnete Kennerin des Werks und der Person C.G. Jungs setzt sie sich kritisch mit diesen brisanten Fragen auseinander.

One of the most distinguished interpreters of C.G. Jung’s ideas, Aniela Jaffé was born in Berlin and studied psychology at the University of Hamburg. With the outbreak of World War II, she emigrated to Switzerland and soon began to train with the psychiatrist C.G. Jung. Frau Jaffé’s reputation as a lucid and authoritative writer was established through her collaboration with Jung on his autobiographical »Memories, Dreams, Reflections«, her editing of his collected »Letters«, and numerous independent works, including »The Myth of Meaning«. She practiced as an analyst in Zurich until her death in 1991.

[3]Parapsychologie, Individuation, Nationalsozialismus - Themen bei C.G. Jung

[4] 

[5]Laurens van der Post - Jung: The Story of Our Time

1. https://carljungdepthpsychologysite.blog/2020/08/07/carl-jung-the-self-in-its-divinity-i-e-the-archetype-is-unconscious-of-itself/000-jaffe-2/
2. https://www.amazon.com/Parapsychologie-Individuation-Nationalsozialismus-Themen-German-ebook/dp/B00Z1PPE

1E/ref=sr_1_4?qid=1655540038&refinements=p_27%3AAniela+J
3. https://www.daimon.ch/Parapsychologie-Individuation-Nationalsozialismus--Themen-bei-CG-Jung?search=jaffe
4. https://carljungdepthpsychologysite.blog/2022/06/19/as-a-jew-herself-aniela-jaffe-a-refugee-from-nazi-germany-a-pupil-and-collaborator-of-jung/laurens/
5. https://www.amazon.com/Parapsychologie-Individuation-Nationalsozialismus-Themen-German-ebook/dp/B00Z1PPE1E/ref=sr_1_4?qid=1655540038&refinements=p_27%3AAniela+J

A Review by Sonu Shamdasani - Geoffrey Cocks, Treating mind and body... (2022-06-20 02:10)

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[1]https://www.cambridge.org/core/terms. https://doi.org/10.1017/S0025727300066862, Page 417-419

A Review by Sonu Shamdasani - Geoffrey Cocks, Treating mind and body: essays in the history of science, professions, and society under extreme conditions.

In this volume, Geoffrey Cocks has collected together a series of his essays dealing with psychotherapy, psychoanalysis and medicine in twentieth-century Germany and under the

Third Reich in particular.

He introduces them with an account of his intellectual trajectory and the specific occasions that gave rise to them.

Slightly disconcertingly, Cocks commences his introduction by discussing his enthusiasm for psychobiography and his essays exploring the psychobiography of A A Milne, the creator of Winnie-the-Pooh, which are not reprinted in this volume.

After this, however, Cocks presents the themes of his major 1985 work, Psychotherapy in the Third Reich: the Goering Institute, recently reprinted in a considerably expanded and improved form (New Brunswick, Transaction, 1997).

A number of the essays in this volume can be read as adjuncts and addendas to this book.

According to the legend, the Nazis had banned psychoanalysis as a Jewish science and there was no organized psychotherapy in a situation dominated by racial biology.

In Psychotherapy in the Third Reich, Cocks recovered the history of the German institute for psychological research and psychotherapy, generally known as the Goering Institute after its chief, the psychotherapist Mathias Goering, a cousin of the infamous Hermann Goering.

He dismantled these legends, and indicated how they arose in a postwar era of institutional reconstruction for psychotherapy and psychoanalysis, when practitioners were keen to claim a moral high ground and portray themselves as intrinsically allied to liberal and democratic tendencies and deny any evidence to the contrary.

At the same time, he presented what remains the best documented and most judicious account of C G Jung's relations with German psychotherapy at this time.

What Cocks accomplished was the relocation of the history of psychoanalysis within the institutional development of psychotherapy as a whole, and of the latter in its connections with medicine and psychology and within the wider social and political context of mid-twentieth-century Germany.

Thus the history of psychotherapy and psychoanalysis become critical sites for addressing wider questions concerning how professions develop in relation to varying social and political conditions-critical, in Cocks' view, as by the nature of its subject matter, the psychological enterprise is the most permeable of all disciplines to social and political factors.

Thus the cultural and historical study of psychology, psychoanalysis and psychotherapy may ultimately have more generality than the disciplines themselves.

Finally, in a study of the émigré psychoanalyst Heinz Kohut, Cocks demonstrates that in the essay 'Two analyses of Mr. Z.' that launched Kohut's popular brand of self-sychology, Mr. Z. was a fiction, and the analyses in question were Kohut's of Ruth Eissler, and his own subsequent self-analysis.

In the foreword to this volume Peter Loewenberg argues that this revelation of the sub-

jective source of Kohut's discoveries gives them a "greater validity and conviction" (p. xii).

For this reviewer, it indicates rather that dissimulation and invented narratives are no less present in contemporary psychoanalysis than at its inception. Sonu Shamdasani, https://www.cambridge.org/core/terms. https://doi.org/10.1017/S0025727300066862, Page 417-419

1. https://www.cambridge.org/core/terms.https://doi.org/10.1017/S0025727300066862,Page417-419

Review of History of Modern Psychology. Lectures Delivered at ETH Zurich. Volume 1, 1933-1934. (2022-06-21 04:03)

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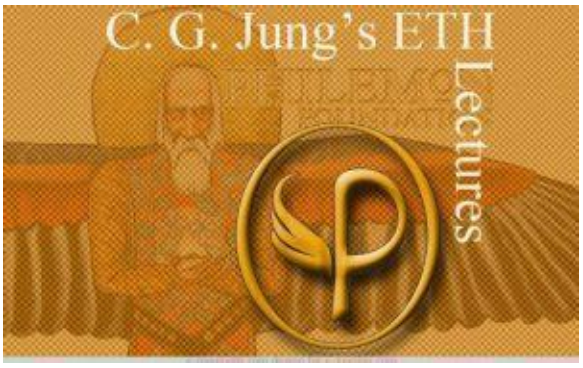

[1]Phanes Volume 2 -2019

The importance of the lectures given by Jung at the ETH in Zurich does not need to be highlighted.

The lectures were delivered a few years after Jung's period of self-experimentation, and at a time when Jung had begun the study of alchemy, and after he had resumed the academic career that he had abandoned in 1914.

The spectrum of knowledge covered by the cycle of lectures is impressive, as shown already in this first volume, which covers the course delivered during the winter semester 1933-1934 on the history of modern psychology.

Jung begins the lectures with his own version of the history of modern psychology, which for the first time offers a different narrative than the Freudocentric one, thus representing, at the time, a significant contribution to the fields of history of ideas and history of psychology.

Unsurprisingly, this version of history is given from Jung's perspective, because Jung saw the development outlined here as culminating in his own psychology.

Beginning with a reference to astrology, and continuing with Descartes' views on the soul and the monopoly of the idea of soul by the Church at that time, Jung outlines the development of ideas about the mind by philosophers from the 17th century onwards: first in Germany by Leibniz, Kant and Hegel, among others; he then follows with an outline of English 18th century philosophers and French Enlightenment thinkers. J

ung's narrative then moves through Carus, Schopenhauer, von Hartmann, arriving all the way to the late 19th century and the contribution of thinkers like Ribot, Janet and William James.

All of this extensive historical account is given at breakneck speed in the first five lectures.

The second part of this cycle of lectures (beginning with the fifth lecture) consists of an introduction to analytical psychology, two case studies (the Seeress of Prevorst, published by Justinus Kerner, and Helene Smith, made famous by Théodore Flournoy in his From India to the Planet Mars), and the presentation of a diagram on the localization of consciousness.

In this second part, Jung also discusses the major ideas of his mature work: the objective reality of the unconscious, the atemporality and a-spaciality of the unconscious, the archetypes, and even mentions the transcendent function—a concept that Jung had written about in an essay from 1916, but which was only distributed within the Psychological Club in Zurich and was only published in 1957.

Five lectures (lectures 5 to 9) are devoted to the Seeress of Prevorst and two to Helene Smith (lectures 12 and 13), which is of considerable importance, given the influence these two case studies exerted on Jung's thought and work.

In particular, these two works were seminal for his interpretation of mediumship, and for the seances he conducted with his cousin, Helene Preiswerk, as can be seen from the first volume of CW.

These lectures will thus be particularly useful for those interested in Jung's views on parapsychological phenomena and visions, as they provide information about his thoughts on mediumship in the 1930s.

Interestingly enough, toward the end of the lectures Jung offers a diagram on the localization of consciousness, which the editor, Ernst Falzeder, considers to be complementary to the psychological typology published in 1921.

The diagram places the subject at the intersection of inner and outer worlds, each of which is composed of several diametrically opposed layers, in which consciousness can be located.

These layers go from the subject to objective reality, passing through the domains of the objects and ideas.

The final objective reality, be it internal or external, is here ‘the concept of God’.

Thus, this diagram allows one to locate the attitudes or psychological forms of consciousness and to follow potential movements of consciousness, for instance from the experience of the shadow to mystical experience, according to the five layers of the interior experience outlined in this model.

In this context, Jung explains the way in which he leads some of his patients towards the unconscious.

He clarifies this diagram with the examples of the Seeress of Prevorst and Helene Smith, whose cases he had just presented and analysed, as well as those of Freud, Rockefeller, the ‘normal man’, Niklaus von der Flüe, Goethe and Nietzsche.

The relation between depersonalization (or here: desubjectivisation) and inner or outer objective reality is here emphasized in an unprecedented way.

These lectures are a must read, if only for this model of the mind, which Jung does not present anywhere else.

Furthermore, readers who are more broadly interested in altered states of consciousness, or in the application of psychedelics and meditation to psychotherapy will find a captivating echo in Jung’s speculations, as these may help them work through their own models of interiority.

The lectures also show Jung as a brilliant orator and capture some of the sparkle of his humour and wittiness—something that is not always seen from the Collected Works.

Thus, one can for instance read: ‘Probably, this idea also informs cannibalism.

Ladies and gentlemen, cannibalism, however, is not practiced just for the fun of it!

Nor is it due to a lack of meat, nor the cultivation of cuisine. In actual fact it is magic’ (25).

It is also worth highlighting the abundance of patient cases he presents—some of them familiar from other works—according to the motto ‘Psychology consists of good stories!’ (88).

I must here also point out the incredible editorial work that the editor, Ernst Falzeder, has undertaken for this publication.

As no manuscript exists for these lectures, the lectures were reconstructed from different shorthand notes, written in German, as well as from the English notes edited by Barbarah Hannah and Elizabeth Welsh, so as to deliver the content as faithfully as possible, with a concern for transparency: whenever several versions differ or are not clear enough, and the editor cannot decide, he gives the content of each version—and sometimes fills in the gaps with his own research when it is a question of a particular work (for example the complicated

issue of the solar circles described by the Seeress of Prevorst).

The critical apparatus adds an important dimension to the text: the footnotes sometimes take more space on the page than the original text, but this does not deprive the reading of its fluency, but rather complements Jung's discourse, which tends sometimes to be superficial because of the extent of the topics he covers.

For example, in the first two lectures, Jung treats of the works and ideas of a plethora of thinkers: Descartes, Burckhardt, Leibniz, Wolff, Tetens, Wundt, Hartley, Kant, Hegel, Schelling, Berkeley, Hume, Priestley, Reid, Hamilton, Stewart.

Sometimes, Jung himself makes a mistake, which is dutifully corrected by the editor: for instance, on the origin of the concept of the 'unconscious' (32, footnote 158).

The cross-references are greatly developed, which is significant for any reader studying Jung's work.

On this point, one finds a copious amount of references to the CW, as well as comments based on unpublished and archive material, such as letters and papers found in the ETH archives, the Protocols to Memories, Dreams, Reflections, the Zofingia Lectures or the German Seminar of 1931, soon to be published by the Philemon Foundation.

The linguistic skills of the editor are also extraordinary, notably in Latin, French and of course in German. These skills allow him to bring to the readership elements of knowledge that are not available in English alone (but only in the Gesammelte Werke for example), to rectify some translation errors (for instance in the case of the Seeress of Prevorst) and to deliver original translations from these languages.

Furthermore, some mistakes in the original student notes are also clarified and likely alternatives are proposed.

In conclusion, one finds in this volume, which is of first-rate importance in Jung History, a thrilling content, brilliantly edited by Falzeder, despite the mountain of difficulties we imagine he must have faced.

One can only hope that the next instalment of ETH lectures will be as exciting as this one, and that it will build a meaningful bridge towards Jung's publication of Psychology and Alchemy in 1944, shedding a new light on its composition. Quentin Schaller

1. https://phanes.live/phanes-2-2019/

Ignaz Tauber with C. G. Jung - June 8, 1957 (2022-06-22 04:15)

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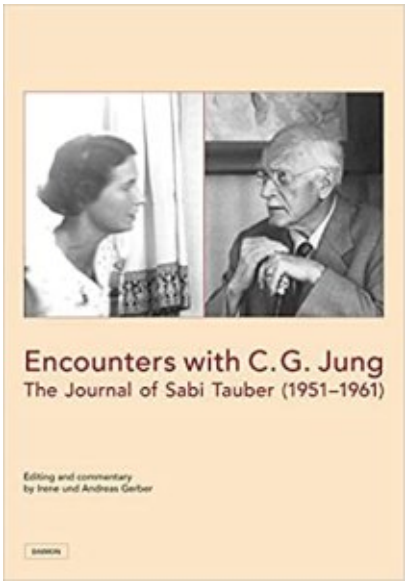

[1]Encounters with C.G. Jung: The Journal of Sabi Tauber (1951–1961)

Ignaz Tauber with C. G. Jung - June 8, 1957

[Notes of Ignaz Tauber on his visit with C. G. Jung in Kusnacht, Saturday before Pentecost, noon. In anticipation of "dark times," he took notes as carefully and truthfully as possible.]

In my childhood I had occasional moments of insight - a hunch, a feeling of participating in another world that was very close and yet very remote.

It was like a glimpse into eternity and infinity.

It was ecstasy and deepest pain simultaneously, because of the loss of such "knowing."

After my talk with Jung I was seized by a shiver of happiness as if in an atmosphere of Pentecost, with a felt sense of having found this other world again - a world permeating and containing ours, but not contained in it - and that, under the guidance of Jung, I

would be able to find my way around in it, and to perceive this as the essential task of my life and its deepest meaning.

1. G. Jung’s elucidations: Insight into the problem of the shadow is very difficult because of the Zeitgeist, which is always a spirit of heaviness.

One is completely caught in it, and it is extremely difficult to free oneself from it.

As soon as one takes the gods as principles perception changes, and one immediately understands that this is the principle of incarnation.

When God becomes man, he enters the dark sphere of humanity.

But Christ rejected the devil, dismissed the dark side of God.

Therefore, incarnation has not even taken place yet!

Only now, in our time, the complete incarnation of the Anthropos is happening within each individual human being.

At that point the relationship to an exterior God disappears, because one has God within.

There are testimonies from astrological symbolism for every eon.

We are now approaching the astrological Age of Aquarius.

The symbol shows two wavy lines: the upper and the lower waters.

Above is the sphere of the sky, atmosphere; below the heavy, humid air, close to earth.

That reminds one of the Book of Genesis: There was a separation of the upper and lower waters, when the devil appeared in the world. God didn’t say that he was pleased.

It was Monday -moon-day!

Helmuth Jacobsohn writes that it is very easy to demonstrate the transition from the astrological eon of Taurus into Aries.

At the end of each eon there is a basic change in the perception of God, a new aspect is revealed.

Today, we are faced with the task of the union of opposites.

Now the incarnation has to be truly accomplished, and not in a disinfected body, but in the real and natural human being.

There is a colossal change in the concept of God:

1. to acknowledge the dark side of God, and
2. to know that oneself embodies God.

How can this be digested? Certainly, no longer with the Christian ethic!

It is no longer, "Go away, Satan!" One has to recognize one's own face in it!

This needs tolerance and psychological insight.

Otherwise we are defenselessly exposed, because there ensues enormous distrust in oneself and others through the awareness that there is also a commensurate shadow.

This awareness is paralyzing at first, until one has generated the necessary tolerance.

It is only real if one is tolerant with oneself in the first place - otherwise it is only a ban

mot for others, empty talk: "Well, you should ... " The others notice immediately that he doesn't do it himself!

This is the great difficulty.

Theologians, too, got wind that it is about a transformation of the god image, which is absolutely necessary.

It is in accordance with God's will, for he really wants to incarnate!

(My idea: This is why the Christians hope for paradise after death, because there they participate in God's being. God's incarnation on earth is the exact opposite.)

God was intent, but Christ rejected the dark side.

It had to be like that.

It is still necessary today, lest people fall into the dark side. It is terrible!

(I had told Jung that I now understand why I couldn't integrate the shadow: because I didn't yet have the moral strength, and anyway only recently came to recognize the core of the problem.)

It is a fearful thing to fall into the hands of the living God! (Hebrews 10:31) One needs morality.

If Christ had realized that the devil was also his specific despot, then I could apply the principle of Christian charity toward the devil as well.

The Gnostics already knew this.

The Bible reads: If someone says to his brother: Raca!, he is doomed to hell fire!

If someone wants to offer a sacrifice and realizes that he has something against his brother, he should first go and reconcile with him, and only then bring his gift to the altar.

The Gnostics interpreted this as: first go and reconcile with yourself and then bring your sacrifice. One is one's own closest brother. This is one of the most difficult things.

It presupposes insight and psychology.

In Egyptian mythology, Horuer (the older Horus) had one body and two heads - one was Seth's.

They both hold the ladder for Osiris on which he climbs up to the heavenly plateau.

It means that the opposites are necessary if one wants to arrive at the heavenly plateau. He is the union of the two.

It is nature's logic, of which one can only become conscious over time, when one is at one with oneself.

Depression is a purposeful reaction.

With one's conscious mind, one always arrives in the upper sphere and finds it very positive.

In truth, however, one is separated from reality; one is in a subjective balloon.

One has to follow nature's logic.

After all, we have these natural processes within ourselves.

As long as I'm afraid of them, I'm in danger of being led astray.

If, however, I'm not afraid, then the danger is much smaller than we think - quite to the contrary, then it goes the right way.

But we don't have the necessary trust.

Remember the legend of the Rabbi, who wanders through the countryside, passing on teachings to his disciples, such as: "A barking dog doesn't bite."

But when they came upon a barking dog, they all ran away, with the rabbi running ahead of them.

His oldest disciple asked him why, in contrast to his teaching, he had run away.

The rabbi answered, "I know, but does the dog know, too?"

That is mistrust against the dark side of nature.

This is why the dog might indeed bite, because we mistrust nature.

Concerning the dark, one can be pretty sure (if the formulation of the question is right) that after some time a solution offers itself naturally, for example through a dream, or incidents of synchronicity, which all contribute in unexpected ways.

The problem of being too soft: Jung knows this from his own experience!

Otherwise one wouldn’t be a doctor.

He felt the same way. For a physician it may become an absolute vice.

I asked Jung: What about becoming president of the [Swiss] Medical Association?

Jung said that it was a question of responsibility toward the collective. Ask the / Ching!

It may be the right thing, even necessary, or it may be wrong.

He, for example, had consciously assumed quite a few such positions and then relinquished them again.

In part they were meaningful, in part wrongly assumed responsibilities. These are collisions of duty.

In those instances, the "you should" of police ordinances don’t help.

Therefore, to help with the decision, consult the / Ching.

When Jung wrote Wandlungen und Symbole der Libido, he realized that he had come to conclusions that were contrary to Freud’s.

Fear arose in him, that it would cost him the friendship.

Mrs. Jung thought that Freud was generous enough to be able to accept his findings, but Jung, himself, wasn’t so sure.

He couldn’t go on writing for two months, until he finally came to the decision that he had to risk sacrificing the friendship.

Then the inhibition lifted, and he wrote the chapter on the symbolism of sacrifice!

It is very difficult to give up an entrenched mindset. It inhibits new insight.

Why can one not understand? Out of fear one might understand!

[Ignaz Tauber discussed with Jung his wish to write a research paper on Egyptian mythology and asked him how he should proceed. It was a lifelong occupation; he himself had grown up in Egypt.]

Jung: For the Greeks, the Egyptians were the wisest people.

When you think of archaeology, you do not know what this is based on.

The Egyptians didn't have a philosophy, no science (except for astrology }, nothing. But they had mythology- that's it!

Their mythology contains an incredible wealth of wisdom and depth.

Jung's practical advice was: Better than taking a sabbatical for several months is to do a retreat of a few days from time to time.

Otherwise there is the pressure of "now I should be able to do it" and then you are blocked.

Indeed, several friends had thought one could give it a try, but it didn't work, because, as Jung pointed out, it is an inner growth process that one cannot control.

After writing his Answer to Job and Mysterium Coniunctionis, Jung came to terms with the fact that this was "it."

He didn't have any further ideas. So he only did masonry.

Something new could only come from without, whereas before, he always wrote when motivated from within.

Anything he wanted to write that was suggested from others either didn't work at all, or was only a wearisome "milking."

But now he was able to write about an outer suggestion as if it had been ordained from within.

For example, he has long had the idea about flying saucers, and when the artist with the fireman came, he thought about it again and played with the idea of at least writing

down some essential points.

But only when Walther Niehus told him that he had better write it down was he able to do it.

He now is totally dependent on such encouragement from outside.

It is Oedipus' riddle of the Sphinx: in the morning on four, at noon on two, and in the evening on three.

I told Jung my dream: When I visited you with Sabi, I tied my shoes.

Jung said that it means to solidify my standpoint first and then go into the world.

Not to invest too much into my project on Egypt; to write only enough to bring out the essence.

For scientific purposes there must be completeness.

However, to give a paper to an educated public, no such extensive apparatus is necessary.

I must restrict myself to classical examples.

There is the danger of intuitive distraction, to lose one's train of thought or critical evaluation, because one is possessed by the material!

I may only work the material as long as it doesn't possess me. Clear sight is from afar.

This provides sureness in judgment, because one can recognize things in context.

It is the backbone, the guiding line, just like the staff of Asclepius around which the snake can coil itself.

Indian mythology has a parallel. In India, Naga stones are Cobra snakes with human heads.

They are placed in front of the city gate; often there are fifty to sixty Naga stones.

Sometimes there are single cobras with human heads - the staff of Asclepius would correspond to this - and sometimes a couple, a man and woman - corresponding

to the Caduceus of Hermes.

The Nagas are protective gods.

Many reside under trees, ficus indicus, for instance in Indian villages.

These gods inhabit the branches - they are chthonic demons.

The basic thought here is that there is a spiral development from lower to higher regions, until they find representation in consciousness.

This is the basic idea of Kundalini Yoga: the idea of the snake that wants to rise up toward the light is very old.

Below is a tangle of darkness, above a head of light.

Jung's Egyptian gem (from which he had a signet ring made) stems from the Ophites,

descendants of Egyptian-Hellenistic Gnostics.

On the backside of the gem is a lion, that under Theodosius had his head scratched out because of his evil eye.

A Christian Ophite had inherited the ring, and didn't want to fall under the lion's spell.

The theriomorphic symbols (of animal or half-animal form) are especially interesting.

The Paleolithic Australians have ancestor spirits called Alcheringa: ancestors who had created the world by adapting things.

Similarly, in the Tabula Smaragdina, Mercurius is said to have created things through adaptation, meaning an inner alignment of animals or half-animals.

[End of notes of Ignaz Tauber.] Sabi Tauber, Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 161-166

1. https://smile.amazon.com/Encounters-C-G-Jung-1951-1961/dp/3856307842/ref=sr_1_1?keywords=jung+tauber&qid=1638526673&sr=8-1

This is an empirical fact, and in this sense we can say that consciousness is anticipated, is created (2022-06-23 04:02)

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[1]ETH Lectures

It is a fact, which we can prove in many ways, that an unconscious condition precedes the same thing in consciousness, not only in childhood, but right through life.

Pieces of the personality, thoughts, opinions, etc. which may play an important role later, can be objectively perceived by a careful observer, only not by the individual himself.

This is an empirical fact, and in this sense we can say that consciousness is anticipated, is created.

Consciousness is produced from a quite specific unconsciousness, which anticipates things that consciousness will only later recognise and understand.

It has been thought before we think it; and this makes it very understandable that many people, with a great deal of experience of life, assure us they have the feeling that they were anticipated and understood by a higher intelligence.

We cannot say whether such an intelligence exists. It is possible that certain thoughts exist in themselves but no one knows this for certain.

I investigate such things from an empirical point of view naturally and not from any given philosophy.

If I ever discovered a case in which such a higher intelligence was absolutely certain it would make a great impression on It has looked suspiciously like it sometimes, but I have never met an absolutely certain case.

But it is certain that the unconscious prepares us for the future and anticipates things suddenly become clear to our consciousness and one could say that this is the moment when the unconscious succeeds in pushing the prepared content up into consciousness.

Our whole being is a discovery, it existed long ago.

Perhaps our parents knew it and for long years we did not; then suddenly we understood. Carl Jung, 12 January 1940, ETH Seminar, Page 213

1. https://philemonfoundation.org/current-projects/eth-lectures/

Chapter 10 The Vision of the Fountain (2022-06-24 04:07)

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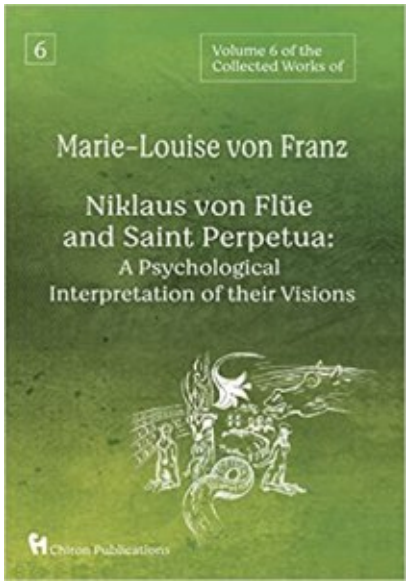
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Volume 6 of the Collected Works of
Marie-Louise von Franz
Niklaus von Flüe and Saint Perpetua:
A Psychological Interpretation of their Visions
Chiron Publications

[1]Marie-Louise von Franz: Niklaus Von Flüe And Saint Perpetua: A Psychological Interpretation of Their Visions

Chapter 10

The Vision of the Fountain

The recently discovered handwritten manuscript found in Lucerne shows that the Berserker vision was followed by a second vision:1

Through his suffering and by the will of God, Klaus’s sleep was broken.

And he thanked God for His sufferings and His martyrdom.

And God gave him grace in which he found support and joy.

Thereupon he laid himself down to rest and it seemed to him in his sleep, or in his spirit, that he came to a place which belonged to a community.

There he saw a crowd of people doing heavy work. They were very poor.

And he stood and looked at them and was amazed that, in spite of all their work, they

were still so poor.

Then, to his right, there appeared a well-built tabernacle in which he saw an open door and he thought to himself, “You must go into the tabernacle and see what is inside, you must soon go in by the door.”

Then he came to a kitchen which belonged to a whole community.

On the right, he saw stairs going up-about four steps-and he saw some people climbing them, but only a few.

It seemed to him that their clothes were sprinkled with white.

And coming from the steps he saw a fountain out of which a stream was flowing down the stairs into a big trough

and then on to the kitchen and it was composed of three substances: wine, oil and honey.

This stream flowed as quickly as a flash of lightning and made such a loud noise that the place echoed, as if a horn were being played.

And he thought, “You must go up the stairs and see where the fountain comes from”: And he marvelled greatly that the people were so poor and that nobody went in to draw water from the fountain, which they could have done quite easily for it was common property.

And he went up the stairs and came to a wide hall.

And there, in the middle of the hall, he saw a large square box out of which the fountain flowed.

And he went to the box and looked at it.

And as he went to it he almost sank, as though he were crossing a swamp, and he drew up his feet quickly and came to the box.

And in his spirit he realised that whoever did not walk quickly, lifting up his feet, would never get to the box.

The box was reinforced on all four sides with strong iron2 plates.

And the fountain flowed through a pipe and sounded so beautiful in the box and in the pipes that he marvelled greatly.

And the water of this stream was so clear and pure that one could have seen a hair lying at the bottom of it.

And however strongly the water flowed, the box remained full and overflowing.

And he relied in his spirit that however much flowed out of it, there was always more, and he saw how it trickled out through all the cracks.

And he thought, ’Now you will go down again:

Then he saw great streams flow into the trough from all sides and he thought to himself, ’You will go out and

see what the people are doing, why they don’t come in to draw water from the fountain which has such a plentiful

overflow’: And he went outside.

And he saw the people working very hard, and yet they were very poor.

And he watched what they were doing.

And he saw that someone had built a fence through the middle of the courtyard and in the middle of the fence there was a latticed door which a man held closed, and he said he would let no one in or out unless they paid him a penny.

And Klaus saw how someone turned a thumbscrew on one of the people, and how he said, ’That is to force you to give me a penny:

And he saw a piper who played for the people and who demanded a penny from them.

And he saw a tailor and a shoemaker and other craftsmen who all wanted pennies.

And even though they did all this, they were still so poor they could hardly manage to pay.

And he saw nobody go in to draw water from the fountain.

And as he stood there and watched, the place was suddenly transformed into [a] dreary rocky slope like the

place where Brother Klaus’s church was and where he had his house, and he realized within himself, that the tabernacle was himself, Brother Klaus:’

119 This time the tabernacle and the spring appear to the right of Brother Klaus-in the direction of consciousness.3

Correspondingly, this vision is much closer to the conscious, or Christian, world view than the preceding vision was.

In his rendition of this vision, Alban Stoeckli quotes a passage from a sermon by Johannes Tauler in which the latter speaks of turning inwards towards his own soul about which God observes: "and you will find ’it’ there, gushing forth from the ground, as if from its own source ... and the stream flows, wells up and grows:’4 Tauler calls this stream "the loving (Minne) intimacy of the Holy Ghost:’5

120 From time immemorial Christ, too, has been seen as being one with "the inner rock” from

which the water of life and mercy flows.6

His body (the Church) forms the Jons vitae for all mankind.7

According to Basilius, the water that flows out of Christ, as the "pneumatic rock;' is his visionary perception of God8 and the experience of the Logos Christi within the mystic's own soul.

And in this way, he himself becomes the "treasure house of living water:'9

Furthermore, as a parallel to Brother Klaus's vision, Charles Journet mentions some medieval illustrations in which this source of life is depicted.10

121 In these illustrations, the Blood of Christ is, for example, often caught in a smaller, four-sided vessel which is encircled by the four symbols of the evangelists or by the symbols of the four stations of Christ's life: His birth, His sacrificial death, His resurrection, and His ascension.

Christ's redeeming blood flows out of this initial vessel into a large vessel in which mankind immerses itself to be

cleansed of its sins.11

The same motif is depicted in an altarpiece of Van Eyck's in the following manner:12

The rays of divine grace descend upon a rectangular altar upon which the Lamb of God is standing.

Its blood flows into a chalice after which it is divided through the seven channels of the sacraments, and from there it flows on into a larger vessel around which the figures of the old and new faiths are assembled.

122 Furthermore, the "four-cornered" box in Brother Klaus's vision can be compared to the "bowl-shaped altar" which the aforementioned alchemist,

Zosimos of Panopolis, while pondering the nature of alchemical "water:' saw in his dream vision.13

In alchemy, water was thought to be the instrument of transformation, and in the vision of Zosimos, human beings were transformed into spiritual beings by means of this water,14 just as in Brother Klaus's vision

human beings apparently attain spiritual life.

123 As Jung emphasizes, the aim of all alchemy is to find the "miraculous" water, the aqua divina or aqua permanens, which is obtained through the agony of fire from the lapis, i.e., the prima materia.

Water was the humidum radicale, which represented the anima media natura or anima

mundi, the soul of the stone or metal, an anima aquina as it is also called.15

"Altogether, the divine water possessed the power of transformation.

It transformed the nigredo16 into the albedo17 through the miraculous washing ... and therefore possessed the virtue of the baptismal water in the ecclesiastical rite:’18

In alchemy, the whitening (the albedo) mentioned above refers to the developmental stage in which the withdrawal of projections and the processing of unconscious contents19 are in the foreground, i.e., a state of freeing oneself from being caught up in the world through one’s projections.

This explains why the colour white is a symbol of innocence in the allegory of the Church.

The fact that, in Brother Klaus’s vision, only very few people climb up to the water box in clothing sprinkled with white means that only very few chosen ones will take the path of total inwardness and will allow themselves to be redeemed by the water of the unconscious.

124 Psychologically speaking, the image points to a transformation of a perfectly natural, and therefore unconscious, person into a conscious being.20

Within this context, water has a spiritual meaning21 and symbolises the transforming power of the unconscious, i.e., the numinous experience of the individuation process, the psychic basis of which still remains a mystery right up to the present time.

Thus, it would seem that it is not by chance that there are four "levels" (Seigeln) which lead up to Brother Klaus’s

water box, for the number 4 is often linked to all the natural symbols of the Self.22

Interestingly enough, precisely the uppermost symbol, the box, is characterised by the number 4, whereas the lower symbol is characterised by the number 3 (the three pipes), as if the number 4 were superior to the number 3, which is the supreme number in Christianity.

This emphasis upon the number 4 infers that we are dealing with an immediate and individual experience of a natural symbol of wholeness, and its elevation shows how individual contemplation had become of primary importance.

When the water flows down into the kitchen, it becomes three substances: wine, oil, and honey.

These are three important spiritual, cultic essences, but the fourth, which is above them, is in its original state: It is pure water. In the vision, it is this pure water that is most highly esteemed at the place where it wells up within the soul, so to speak.

126 But a danger lurks around this box of "eternal water": The ground is muddy, and Brother Klaus must "walk over it quickly;’ as it were, in order not to sink into it.

In so far as the box depicts both the container as well as what is contained within it, one can compare the box to the "vas” of the alchemists,23 as a symbol of their theoria their

symbolic understanding of the unconscious.

In Brother Klaus's vision, the box is overflowing, and thus he is surrounded by this mire which he must cross over.

This overflowing water may ref er to a part of spiritual life which is no longer symbolically "contained" and which therefore constitutes a sphere of dangerous unconsciousness.

In the language of the Church Fathers, it would be the "swamp of sins:'24

Brother Klaus's crossing of the mire calls to mind the motif of the transitus, which both the Gnostic Peratics and the Church Fathers interpreted as a symbol of becoming conscious.

According to the teaching of the Peratics, the crossing of the Red Sea which the Jews undertook during their exodus from Egypt signifies an exodus from their sinful existence and their temporal bodies into which the

"ignorant" sink.

On the other side of the sea, there is a place in which "the gods of those who are lost" and the "gods of salvation" are together.

As Jung explains, "The Red Sea is a water of death for those that are (unconscious', but for those that are (conscious' it is a baptismal water of rebirth and of transcendence.

By (unconscious' are meant those who have no gnosis, that is, are not enlightened as to the nature and destiny of man in the cosmos.

In modern language it would be those who have no knowledge of the contents of the personal and collective unconscious.

The personal unconscious is the shadow and the inferior function, in Gnostic terms the sinfulness and impurity that must be washed away by baptism.

The collective unconscious expresses itself in the mythological teachings, characteristic of most mystery religions, which reveal the secret knowledge concerning the origin of all things and the way to salvation. 'Unconscious' people who attempt to cross the sea without being purified and without the guidance of enlightenment are drowned; they get stuck in the unconscious and suffer a spiritual death in so far as they cannot get beyond their one-sidedness.

To do this they would have to be more conscious of what is unconscious to them and their age, above all of the inner opposite ... "25

Seen in the light of Jung's explanation, it appears that Brother Klaus was able to complete this dangerous transition and to avoid the danger of sinking into the unconscious which, for such a strict hermit, must have been a real danger.

Brother Klaus overcame all these dangerous elements by means of his focused striving towards the centre, the

four-cornered water-box, i.e., the symbol of the Self.

127 These three areas in Brother Klaus’s vision (the courtyard, the kitchen, and the area with the well) also bring to mind the three levelled fountain of wisdom mentioned in a sermon of Nicholas of Cusa:

1. the common trough out of which cattle drink, the puteus sensibilis;
2. Jacob’s fountain out of which human beings drink, the source of rational philosophy;
3. the fountain of "redeeming wisdom" with its "metaphysical waters" out of which the "sons of the All-Highest, whom we call Gods" drink. 26

Here the "outsiders" would be the "brutish" people who drink from the three pipes and who correspond to rationalists.

Only the mystic reaches the aqua sapientiae of the innermost room.

This layering of the vision into three areas (the area of the "outsiders" who strive hard; the area of those who are in the kitchen where the three essences are dispensed; and the area of the water which Brother Klaus goes up towards) also calls to mind the gradation of the mystical viewpoint, as in the works of Heinrich Seuse and many other medieval mystics.27

On an inner level, spiritual life can be determined on three levels:

1. the via purificativa, which entails the mortification of the flesh and great suffering, that brings with it abandonment and hopelessness;28
2. the via illuminative, which includes the mysticism of the Holy Passion and the worship of the Virgin Mary;29 and
3. Contemplation,30 in which the sacred effect of holy grace takes place31 and leads one to an immediate perception of the divine.

This last level is a gift of wisdom.32

While the second and third levels can easily be compared to the levels in Brother Klaus’s vision, the first level appears to be different for the people at this level are not intentional ascetics, but rather pursue profit-making and thereby become all the more poverty stricken.

In contrast to those who walk the via purificativa, their suffering has become mundane and meaningless.

Therein, perhaps, lies an appeal to Brother Klaus who is asked in the vision to help these people to turn towards the "water of wisdom” once again.

If anyone could help them, then surely it would be Klaus, who has experienced the meaning of willingly accepting his own suffering, and also because originally Klaus, too, had tried to break free and to live his life according to his own free will.

The poor, hardworking people are in contrast to the centre: They are characterised by their self-interest, and they try to forcefully beg a penny from others and from Brother Klaus.

As strange as it may seem, this calls to mind the request of the divine pilgrim for a penny in the preceding vision, and it is not by chance that a piper appears in the crowd next to the money collector and to the craftsmen.

These collective people are, apparently, not aware of the secret of the fountain.

They are the unawakened who have no knowledge of the source of the "divine water:’

They are split off from the centre, and the money collectors amongst them, i.e., the representatives of the profane municipal collective organisations, continue working towards the making of further laws and restrictions.

It is an impressive mirroring of the spiritual development which took place during the Renaissance, i.e., an increase of the ego’s own independence of mind and a loss of religious inner life.

From a psychological standpoint, these people, however, must represent latent psychic tendencies within Brother Klaus himself, that is, those aspects within him which try to achieve their goal by means of their own effort rather than through inner devotion.

Here, too, we see what becomes of the divine wanderer, Wotan, if he is not accepted:

In this instance, he multiplies himself into being a profane collective person who, because he is not guided by an inner centre, only follows the whims of his own ego.

Wotan has always been the one who stirs mass man into action, the creator of dangerous mass hysteria,33 for

everything that is not accepted by consciousness energetically reinforces the unconscious, i.e., the sphere of instinctual drives.

This is why, as Jung pointed out, Wotan, the archaic god, is still the active figure behind the collective catastrophes of today.

128 The fact that the whole place suddenly transforms itself into the area where Brother Klaus lives is indeed a clear indication of the vision mirroring an event which takes place "on the spot:’ that is, within himself.

129 The people’s desire for money shows that those who are excluded from the mystery are asking something of Brother Klaus, as if he were the right person to reconnect them to the centre.

Indirectly, he has done this through his own "banal" reality, including the path of his religious development, for he is the embodiment of the spiritual,

holy, and instinctual man who is utterly at one with nature.

It is only within such a comprehensive totality that the profane excluded ones can be reintegrated.

130 This vision, too, became strangely real for later on, hundreds of petitioners and curious people surrounded the Ranft to ask Brother Klaus’s advice so that, in the end, one had to have a pass issued by the parish to be allowed to go there.

It is altogether impressive how his many characteristics which typify the ’Anthropos" of his vision begin to shine through after Klaus’s withdrawal to the Ranft.

In the town council’s meeting in Stans, he becomes the mediator pacem faciens inter inimicos, like the alchemical lap is.

In his daily consultations, he is like the overflowing fountain of spiritual vitality.

Furthermore, like the "Truth” in his Berserker vision, he often tore away the mask of those who consulted him and, with a mediumistic clairvoyance, revealed their secret thoughts and sins.

This second vision, more than the first, points towards an inner split of the opposites, and towards suffering and conflict-a contrast that is seen too narrowly if it is taken as a personal conflict between Brother Klaus the realistic farmer and Brother Klaus the mystic. 34

Rather, it is more the conflict of the time which is mirrored in this vision, a conflict which Klaus is also caught up in. Marie Louise von Franz, Niklaus von Flue and Saint Perpetua, Page 87-96

1. https://smile.amazon.com/Collected-Works-Marie-Louise-Franz-Interpretation/dp/1685030300/ref=sr_1_2?crid=36DZY3OMYII5C&keywords=marie+louise+von+franz+collected

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That is the secret of the Eastern attitude: observing the opposites teaches the Easterner the character of Maya. **(2022-06-25 03:10)**

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My attitude, it may be objected, is empirical in the extreme, but we need such an attitude in order to find a solution.

When we observe how people behave when they are faced with a situation that has to be evaluated ethically, we become aware of a strange double effect: suddenly they see both sides.

They become aware not only of their moral inferiorities but also, automatically, of their good qualities.

They rightly say, "I can’t be as bad as all that." To confront a person with his shadow is to show him his own light.

Once one has experienced a few times what it is like to stand judgingly between the opposites, one begins to understand what is meant by the self.

Anyone who perceives his shadow and his light simultaneously sees himself from two sides and thus gets in the middle.

That is the secret of the Eastern attitude: observing the opposites teaches the Easterner the character of Maya.

It gives reality the glint of illusion.

Behind the opposites and in the opposites is true reality, which sees and comprehends the whole.

The Indian calls this Atman.

Reflecting on ourselves we can say, "I am he who speaks good and evil," or better, "I am he through whom good and evil are spoken. The one who is in me, who voices the principles, uses me as a means of expression. He speaks through me."

This corresponds to what the Indian calls Atman—that which, figuratively speaking, "breathes through" me.

Not through me alone, but through all; for it is not only the individual Atman but Atman-Purusha, the universal Atman, the pneuma, who breathes through all.

We use the word "self" for this, contrasting it with the little ego.

From what I have said it will be clear that this self is not just a rather more conscious or intensified ego, as the words "self-conscious," "self-satisfied," etc. might lead one to suppose.

What is meant by the self is not only in me but in all beings, like the Atman, like Tao.

It is psychic totality. Carl Jung, CW 10, Para 872-873

As far as we can discern, the sole purpose of human existence is to kindle a light in the darkness of mere being. (2022-06-26 04:15)

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[1]Memories, Dreams, Reflections

Our age has shifted all emphasis to the here and now, and thus brought about a daemonization of man and his world.

The phenomenon of dictators and all the misery they have wrought springs from the fact that man has been robbed of transcendence by the shortsightedness of the super-intellectuals.

Like them, he has fallen a victim to unconsciousness.

But man's task is the exact opposite: to become conscious of the contents that press upward from the unconscious.

Neither should he persist in his unconsciousness, nor remain identical with the unconscious elements of his being, thus evading his destiny, which is to create more and more consciousness.

As far as we can discern, the sole purpose of human existence is to kindle a light in the darkness of mere being.

It may even be assumed that just as the unconscious affects us, so the increase in our consciousness affects the unconscious. Carl Jung, MDR, Page 326.

1. https://smile.amazon.com/Memories-Dreams-Reflections-C-Jung/dp/0679723951/ref=sr_1_1?crid=1P8BH1JM618XG&dchild=1&keywords=jung+memories+dreams+reflections&qid=1

C.G. Jung in the Context of Christian Esotericism and Cultural History by Gerhard Wehr **(2022-06-27 02:16)**

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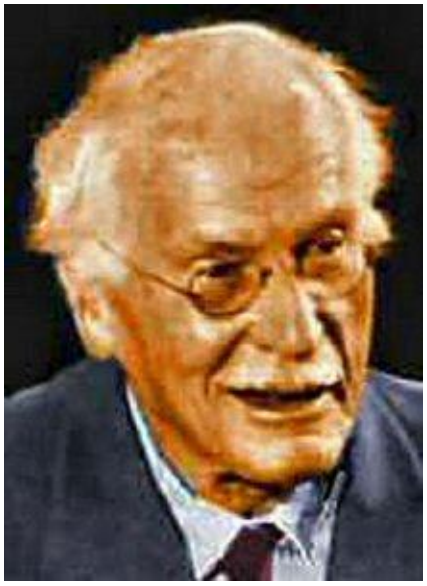

[1]Modern Esoteric Spirituality

C.G. Jung in the Context of Christian Esotericism and Cultural History by Gerhard Wehr

Associating Carl Gustav Jung (1875-1961), the founder of analytical or archetypal psychology, with Christian esotericism is not entirely without its problems.

Jung never saw himself as an "esoteric"; at any rate he did not want to be confused with

those pseudo-esoterics who veil the mysteries of human beings and the world, nature, spirit, and psyche in a secretive way and declare themselves the ones who are knowing" and "initiated."1

Jung saw himself primarily as a doctor who was concerned with the sickness of human beings and his time.

He saw himself as a psychotherapist concerned for cures that corresponded to the reality of particular suffering.

Psychopathological investigations led him to raise historical symbols and figures from the dust of their graves.

Above all he was concerned to incorporate into his researches, indeed to make the focus of his studies, those dimensions of the unconscious which point far beyond the individual with his or her personal problems.

This special attention to the transpersonal or collective unconscious directed his attention to basic themes and contents of the esotericism of all times, in both religious and cultural history.

Jung was not the first to be struck by the fact that, for example, there are products of the unconscious, like dreams, which have parallels with myths or with religious traditions and images of revelation.

Beyond question it was Jung's achievement to demonstrate the inner correspondence between individual spiritual and psychological experiences and the spiritual traditions of the peoples and make fruitful use of them in connection with human healing or self-realization (individuation).

This is already to enter the sphere of esotericism.

Accordingly depth psychologists and psychotherapists cannot function without a careful knowledge of spiritual and cultural associations.

They are themselves drawn into the event, the content of which is the texts and traditions, the images and symbols.

Thus one may speak of Jung's connection with esotericism-specifically with Christian esotericism-and cultural history in two ways:

(1) In his extensive life's work Jung made a thorough survey of religious and cultural

history.

He took motives and contents from the spiritual tradition both to compare and to interpret the products of the unconscious, not only the unconscious of his patients but his own and that of all those who were concerned for a deeper knowledge of themselves.

(2) The experience of depth psychology, the process of individuation that must be undergone, is itself an esoteric event which changes people to the depth of their being, extends their consciousness, and brings their personality to the maturity of the whole person.

The comparison with the processes of transformation and initiation in the mysteries of antiquity but also in the processes of transmutation in mysticism and alchemy are obvious.

1. G. Jung exploited this possibility to an abundant degree.

To become clear about this, one has to see how this happens only in one or other of his main works, for example, Psychology and Alchemy (1944), Aion (1951), Symbols of Transformation (1952), Answer to Job (1952) or the great work of his old age, Mysterium Coniunctioriis (1955).

Even if we keep in mind that Jung's concerns to evaluate esoteric material are motivated by

his work in psychology and psychotherapy, it nevertheless cannot be denied that Jung's works to a large extent also open up valuable perspectives to anyone who approaches these books with problems relating to theology and the history of religion and culture, or with an interest in their esoteric aspects.

So it is not surprising that there are dialogical and synoptic contributions from these specialist fields in particular; I am referring to works in which the attempt is made at a conversation between the disciplines (e.g. the study of religion, theology, mythology, anthroposophy, etc.) or at a survey of the insights which are gained in both areas.2

1. G. Jung came into contact with relevant literature at a fairly early stage.

In his autobiographical comments Memories, Dreams, Reflections he recalls his student days, in which he was already preoccupied with the question of the reality of the soul.

"Whereas philosophy had nothing to say about the objective nature of the soul, he arrived at his first conclusions from quite another side:

The observations of the spiritualists, weird and questionable as they seemed to me, were the first accounts I had seen of objective psychic phenomena.

Names like Zoellner and Crookes impressed themselves on me, and I read virtually the whole of the literature available to me at the time .... The world gained depth and background. Could, for example, dreams have anything to do with ghosts? Kant's Dreams of a Spirit Seer came just at the right moment."3

Nor was that to be all, since soon there were added the writings of the Munich philosopher and psychologist Carl du Prel (1839-1899).

With his book Ratsel des Menschen (The Human Riddle, 1892), he provided a brief introduction to occultism.

As a collaborator on the journal Sphinx, edited in Germany from 1886 by Wilhelm Hiibbe-Schleiden, C. du Prel had made contact with the theosophical movement in Germany, an offshoot of H.P. Blavatsky's Theosophical Society.

However, Jung himself did not find this Anglo-Indian Theosophy congenial.

During his university studies he was much more interested in the writings of Carl Eschenmayer, the Frankfurt doctor Johann Carl Passavant, the Swabian doctor Justinus Kerner, who made a name for himself through his account of "Prevost's Seer," and the books of Joseph Gorres, who was interested in the history of myths and mysteries.

These references point to a group of people who with Schelling, Franz von Baader, Gotthilf Heinrich Schubert and others devoted themselves to romantic natural philosophy and psychology.

Moreover, Jung did not omit to point out in his biographical account that at that time he had also read "seven volumes of Swedenborg."

And it is no surprise that Goethe's Faust began to fascinate the rising doctor and psychologist.

All this opened up the way to his later activity, at least on the speculative side.

The young C. G. Jung regarded the principle of experience as even more important than speculation. He experimented with a medium. 4

These early studies found expression in his medical doctoral dissertation "On the

Psychology and Pathology of Supposed Occult Phenomena."

Of course, for Jung these were only preliminary and provisional stages of his real career as a doctor and researcher into depth psychology.

But he had a sense of the esoteric from his early childhood days.

On reading the first chapter of Memories, Dreams, Reflections one gets the impression of a searcher attempting to understand his inner experience with the help of spiritual texts from the past, especially since there is no one around him who could help him as a kind of spiritual director.

He must, so to speak, give birth to this guru, this spiritual director, from himself, a necessity and a process that were to continue into the crisis period of Jung's mid-life.

The world of dreams and imagination kept breaking into the external events of his life and calling.

In his autobiography he says of himself:

"These form the prima materia of my scientific work. They were the fiery magma out of which the stone that had to be worked was crystallized."5

For Jung the "stone" is a symbol of a particular kind, namely, the "lapis philosophorum, the Philosophers' Stone," for which the esoteric alchemists had striven.

Jung's mid-life crisis was characterized by an event that was to be a turning point for him and the beginning of his self-discovery: his separation from Sigmund Freud (1912/1913).

For Jung it was not just a matter of rejecting the exaggerated sexual theory of his teacher or making it presentable.

From then on, two factors and elements of Christian esotericism above all became important for him: the central theme of the new birth or rebirth as a birth "from above" (in terms of John

3) instead of the Freudian incest theory, and the Damascus event.

In both cases human beings experience a far-reaching change.

For whereas the Christian with an exoteric orientation is concerned to receive the sacrament and blessing from a consecrated priest who is in the apostolic succession, a Christian esoteric like the apostle Paul lives by the immediacy of the divine spirit; he lives by the fact that Christ is in him (Galatians 2:20). Like Paul (Galatians 1), he or she is relatively independent of church tradition. However, in order to interpret and integrate his own experiences breaking in on him from the unconscious in dreams and imagination, after his break with Freud, Jung looked around for historical prefigurations in which inner experience is in some way "prefigured."

He is concerned to decipher the "primal" or archetypal images and symbols that rise up in him as landmarks on the inner way toward the maturing of the soul (individuation).

For years Jung was deeply concerned with the documents of early Christian Gnosticism.

These were primarily the texts (for the most part preserved only in fragments) of those esoteric Christians who in some cases from about the middle of the first century and in others from the middle of the second century saw Gnosis (spiritual knowledge) as a way which helped the sparks of the soul imprisoned in the earthly body to become conscious of themselves and thus paved the way for redemption and a return to the realm of light.

In the 1920s Jung had to recognize that the gulf in consciousness which separates a second-century Gnostic from a twentieth-century man or woman in search of self-knowledge is too great.

In these texts, what is dominant above all is speculation about original spiritual experience.

It is significant for the history of spirituality that quite unexpectedly, a way out opened up for Jung from the side of East Asian spirituality.

Through the Sinologist Richard Wilhelm, in 1928 Jung made the acquaintance of a

Taoist text which should be regarded as an alchemistic tractate, The Secret of the Golden Flower. 7

This text made it possible for the psychologist to pick up the lost thread again.

But instead of following the Sinologist and from then on borrowing from the world of Asiatic spirituality, Jung turned to medieval alchemy, that is, to a specifically Western form of Christian esotericism.

In Memories, Dreams, Reflections he has this to say:

My encounter with alchemy was decisive for me, as it provided me with the

historical basis which I had hitherto lacked .... As far as I could see, the tradition that might have connected Gnosis with the present seemed to have been severed, and for a long time it proved impossible to find any bridge that led from Gnosticism-or neo-Platonism-to the contemporary world. But when I began to understand alchemy, I realized that it represented the historical link with Gnosticism, and that a continuity therefore existed between past and present. Grounded in the natural philosophy of the Middle Ages, alchemy formed the bridge on the one hand into the past, to Gnosticism, and on the other into the future, to the modern psychology of the unconscious ....

When I pored over these old texts everything fell into place: the fantasy images, the empirical material I had gathered in my practice, and the conclusions I had drawn from it. I now began to understand what these psychic contents meant when seen in historical perspective. My understanding of their typical character, which had already begun with my investigation of myths, was deepened. The primordial images and the nature of the archetype took a central place in my researches, and it became clear to me that without history there can be no psychology, and certainly no psychology of the unconscious. 8

Yet again, it must be stressed that Jung looked at these trends of an esoteric Christianity not as, say, a historian of culture or of the spirit but as someone who for years had been confronted with the products of his unconscious, which were endangering his psychic balance.

So threatening was this imagination in detail that Jung called it the prima materia for a life's work.

There is no question that over and above his specific aims in psychotherapy, he has made available to the cultural historian material that is as strange as it is valuable-for example, in his studies of the alchemical circle of forms and canon of symbols.

Thus Jung proves to be not just someone who is familiar with Christian esotericism because such content appears abundantly in his books and is interpreted by him as a physician of souls in his work of psychotherapy.

For what is important here is not what is consciously presented to individuals, but only what so extends the consciousness that human existence with all its light and dark sides can be affirmed and shaped, and the meaningfulness of life can be experienced. Experience of self and experience of God correspond on this level.

The focus of the doctor, like that of the spiritual director, is on experience, and this is a central category of the esoteric.

Now it should be accepted that Jung's analytical psychology does not raise any kind of religious claims, not even claims that might be interpreted as the rivalry of one esoteric movement or another.

Indeed, simply to preserve its scientific character, it must be concerned to keep clear of any influence stemming from a religion or worldview.

Above all, the sphere of freedom for human individuality must be respected in the psychotherapeutical process.

So there can be no question of suggestion or indoctrination.

Alongside this, another fact of experience needs to be taken into account in the narrower definition of what is religious.

On the one hand, it is the case that sometimes the earliest legacy of the human soul can emerge in archetypal images: this is not to be confused with the remnants of personal

recollection of the personal unconscious (for example, in dreams).

One might think, for example, of a pagan pre-Christian symbolism, or of theriomorphic

motives (motives in animal form).

On the other hand, the Christ phenomenon of the psyche of Western individuals has sometimes made a far deeper mark than is assumed.

Thus pagan motives and Christian mentality are set side by side in the unconscious of Western men and women.

A contemporary who in his or her everyday religious awareness seems to be particularly religious may have dreams that can have a truly pagan and barbaric stamp.

On the other hand, declared atheists can be very much more "Christian" in their unconscious than they themselves suspect.

There is another aspect that should be taken into account in this connection.

The fashionable trend as a result of which Eastern and Near Eastern spirituality has been revered in the West as a kind of substitute religion or as a substitute for a church proclamation that has become ineffective can easily mislead us about the deeper situation.

For preoccupation with Asiatic philosophies and methods of training in spirituality (Zen, Yoga, etc.) and religions, however intensive, cannot alter the fact that the Christian image of God has left clear traces in the unconscious of Western men and women.

Conversely, the Asian who is turning toward Western life-style and civilization should not succumb to the illusion that in this way basic attitudes of religion and worldview are done away with and that it is possible to become assimilated to Western men and women.

As a rule this adaptation comes about only on the level of rational everyday awareness and not in the depths of the soul.

An external religious "conversion" all too often proves to be a delusion.

Jung himself gives an example of what I have just said in his autobiographical reflec-

tions.

It proves how deeply he felt that he was rooted in specifically esoteric Christian spirituality.

During his journey to India in the 1930s Jung had abundant opportunity to study the makeup of the soul and spirit of Indian men and women and to experience the impressive testimony of Asian spirituality at first hand.

In Memories, Dreams, Reflections he reports on the "overwhelming variety of impressions of India" but also on how he was visited by a surprising dream in which he had to swim alone and unaided across a channel to get the "Grail."

Thus his own unconscious had again called him back into the sphere of Christian esotericism.

He himself comments on the experience in his dream:

This fact had impressed me all the more when I realized the concordance between this poetic myth and what alchemy had to say about the unum vas (the one vessel), the una medicina (the one medicine), and the unus lapis (the one philosopher's stone). Myths which day has forgotten continue to be told by night .... The dream wiped away all the intense impressions of India and swept me back to the too-long-neglected concerns of the Occident, which had formerly been expressed in the quest for the Holy Grail as well as in the search for the philosopher's stone.

And now there follows in Jung's account the sentence that contains the definition of his spiritual position in respect of his relationship to Christian spirituality.

He continues***:***

I was taken out of the world of India, and reminded that India was not my task, but only a part of the way-admittedly a significant one-which should carry me closer to my goal. It was as though the dream were asking me, "What are you doing in India? Rather seek for yourself and your fellows the healing vessel, the salvator mundi (saviour of the world), which you urgently need. For your state is perilous; you are all in imminent danger of destroying all that centuries have built up."9

Without doubt the dream and its interpretation express in an unmistakable way how Jung's work itself belongs in the living tradition of Christian esotericism.

Here it is not a matter of the work of an early Christian Gnostic or one who retells or fashions stories of the Grail, but a contemporary physician.

Aniela Jaffe, Jung's longtime colleague and biographer, commented on the special significance of alchemy:

Alchemy could hardly have formed such a broad basis for Jung's researches into the unconscious and its forms and played so decisive a role as the historical test of his knowledge had there not been a genuine affinity between him and the

adepts of the old Hermetic world .... However, in contrast to the alchemists, for Jung the fascination was not the material but the soul. For the scientist it was the object of strict empirical research; as a doctor he allowed it to offer help from deep understanding; as a human being he was a master and servant of its changes. 10

This judgment by Aniela Jaffe is adequately backed up by Jung's own testimony.

Thus he once commented in amazement that the experiences of the old masters of alchemy had been basically his own.

If they experimented in the alchemists' kitchen, by going through the stages on the way to the Philosopher's Stone and the great Arcanum (the great mystery of the adepts), in Jung a similar psychic process took place, rich in inner trials and upheavals: "The process through which I had passed at that time corresponded to the process of alchemical transformation."11

What he means is particular phases of individuation which include the confrontation with one's own darkness (shadow) and the confrontation with the image of the soul of the opposite sex: the animus in the case of the woman and the anima in the case of the man.

So Jung takes his place in the circle of those who experience the process of a change of personality as an esoteric development in oneself, in order to be able to offer leadership and guidance on this inner way to others.

Anyone who compares similar remarks about the process in Jacob Boehme will be surprised at the parallelism between what is depicted in the two instances. 12

What distinguishes Jung and Boehme from one another is their different position in the history of consciousness-quite apart from their personal destiny and role in life. Boehme's Weg zu Christo, which in a work of the same name he denotes by the Latin title Christosophia and elucidated in more detail in his Theosophical Letters, 13 may have been timely in the first quarter of the seventeenth century. It is still impressive today.

That is also true of the Rosicrucian manifestos of the Swabian Johann Valentin Andreae

(Fama Fraternitatis; Confessio Fraternitatis; Chymische Hochzeit Christiani Rosenkreutz),14 which formed the basis of Rosicrucianism and which Jung mentioned a number of times.

The Jungian way to individuation, which leads to the formation and knowledge of the human self, is contemporary to the degree that in the post-confessional age it guides both Christians and non-Christians, religious and nonreligious, to the reality of the soul and the spirit, without ruling out external-for example, church-forms of piety.

And it is precisely here that one of the great significances of modern Christian esotericism lies, as it was practiced by Jung as a doctor of the soul and as a depth analyst.

Now and again Jung made very skeptical remarks about "Christianity" - it would be wrong to overlook the quotation marks which he himself uses!

However, these remarks relate primarily to the Christianity of the church, which he came to know thoroughly in all its dark side as the son of a Protestant Reformed pastor. Jung did not simply outgrow at an early stage this exoteric form, which all too often calls for faith and fails to note the value of personal religious experience.

He continually looked hopefully toward a possibility of the growth of the Christian myth. Here Jung went so far as to compare the psychology of the unconscious with an "incarnation or realization of the Logos" (that is, the pneumatic Christ).

In a letter of August 24, 1953, to the former Greek Orthodox priest Gerhard P. Zacharias, in which this is hinted at, Jung actually wrote:

As Origen understands Holy Scripture as the body of the Logos, so the psychology of the unconscious is also to be interpreted as a manifestation of reception. Here, however, the Christ image which was formerly known has not made an appearance through human mediation, but the transcendental ("total") Christ has made itself a new, more specific body. The kingdom of Christ or the realm of the Logos is "not of this world," but a meaning which transcends the world.15

And even at the age of fifty-eight Jung wrote to a reader in London:

I am aware of my unconventional way of thinking and· understand that it gives the impression that I am not a Christian. But I regard myself as a Christian, since my thinking is wholly rooted in Christian conceptions. In precise terms, I regard myself as a Christian, but I am at the same time convinced that present-day Christianity does not represent the ultimate truth; that is demonstrated by the chaotic situation of our time. The present situation seems to me to be intolerable; therefore I think that a fundamental further development of Christianity is absolutely necessary.16

Confrontation with Eastern Spirituality

When I said that even during his stay in India Jung felt himself to be intrinsically

bound up with Christianity, I did not mean that he had closed himself to Eastern spirituality.

Rather, his name is a symbol of great openness to any form of psychical or spiritual experience.

For example, one significant indication of his attitude to the spirituality of the East is the

address which he gave on May 10, 1930, in Munich on the occasion of the

memorial service for Richard Wilhelm.

In it he said that for any understanding of Asian spirituality and culture it was necessary

to overcome existing prejudices and at the same time be open to alien spiritualities; that is, there was a need for an "understanding dedication, beyond all Christian resentment, beyond all European arrogance."

He knows from experience that "all average figures lose themselves either by blindly uprooting of themselves or in an equally uncomprehending search for blame."

Moreover:

The spirit of Europe is not helped merely by new sensations or a titillation of the nerves.

What it has taken China thousands of years to build cannot be acquired by theft.

If we want to possess it we must earn the right to it by working on ourselves. Of what use to us is the wisdom of the Upanishads, or the insight of Chinese Yoga, if we desert our own foundations as though they were errors outlived and settle with thievish intent on foreign shores like homeless pirates?17

Jung is no less clear in his remarks when in this connection he points to the need to expand the European concept of Wissenschaft, academic science or discipline, and then continues:

We need a truly three-dimensional life if we are to experience the wisdom of China as living. Therefore we probably first need European wisdom about ourselves. Our way begins with European reality and not with Yoga exercises which are meant to deceive us about our reality.

Jung suspected as early as 1930 that the spirit of the East was already at the gates, and he saw two possibilities which lay in the imminent encounter between East and West.

It could have a hidden healing power within it, but also "a dangerous infection."

Accordingly the diagnostician and doctor left it to the capacity of his "patients" (that is, Western men and women) for decision and their human maturity to make what they could of this possibility.

Five years later, in February 1936, Jung published the article "Yoga and the West," in the English-language paper Prabuddha Bharata, which appeared in Calcutta.

If at an earlier stage studies with Richard Wilhelm and the Indologist Heinrich Zimmer had stimulated him to investigate the nature of the East Asian tradition, this short article shows his estimation as a Western psychologist of the spiritual and physical system of training in India.

Here he sees first of all the development which has led Western men and women into the conflict between faith and knowledge, between religious revelation and knowledge obtained by thought.

Jung speaks of a "***lack of direction bordering on psychic anarchy .... Through his historical development, the European has become so far removed from his roots that***

in the end his mind was split into faith and knowledge, in the same way that psychological exaggeration breaks up into its inherent opposites."18

In saying this Jung is not denying that in this way it is possible to arrive at aspects of the historical consciousness, which are examined more closely by Jung's famous pupil Erich Neumann.19

Jung's result, which significantly he published in an Indian journal, at the relevant point reads thus:

The split in the Western spirit therefore makes it impossible at the outset for the intentions of Yoga to be realized in any adequate way .... The Indian not only knows his nature, but he knows also how much he himself is nature.

The European, on the other hand, has a science of nature and knows astonishingly little of his own nature, the nature within him.

There is thus a clear demand for a picture of human nature which spans the whole of reality.

Moreover, the psychologist looks for the various "dispositions of the soul" which are quite different in Eastern men and women from those in Western men and women.

Therefore his advice is to study Yoga carefully, but also to examine the question of practicing it.

His thoughts come to a climax in the dictum, "***In the course of the centuries the West will produce its own Yoga, and it will be on the basis laid down by Christianity.***"20

Whether this will prove to be a practical method or exercises comparable to Indian Yoga is another matter.

However, it is important that Jung explicitly points to a discipline founded in Christian esotericism which is appropriate to the psychological presuppositions of Western men and women.

He himself did not develop such practices of initiation, apart from the so-called active imagination.21

However, this serves explicit psychological ends and should therefore be carried out under the direction of a doctor.

Jung did not feel that he was called to renew culture or to found a modern discipline of initiation.

An investigation of the spiritual methods of training practiced in the West would have been desirable from a psychologist with a broad vision of his own.

Evidently Jung was never asked for such an investigation and interpretation.

We do, however, have psychological commentaries written by him on texts from Eastern religions.

He wrote on the psychology of Eastern meditation and also produced a series of lengthy prefaces, for example, to books by D. T. Suzuki and Heinrich Zimmer or to the I Ching.

By contrast-leaving aside later medieval alchemy-he mentioned the religious doctrines of the West all in the same breath, in a sweeping way which was sometimes even confusing for those who were not professionals.

Thus, for example, Jung speaks of the "mass imports of exotic systems of religion"; he mentions the religion of Abdul Bahai, the representatives of the Sufi sects, the Ramakrishna mission, Western Buddhism, the American

Christian Science and the Anglo-Indian Theosophy of H.P. Blavatsky and Annie Besant alongside the anthroposophy of Rudolf Steiner, which takes up the central European spiritual heritage.

This sweeping summary must cause perplexity, especially as Jung dismisses or ignores both directions as being pseudo-esoteric.

It is obvious that the great analyst and physician must have raised critical questions here.

At all events, in this respect he left the high level of his analyses and interpretations of the reality of soul and spirit.

Or should we regard this refusal as an indication that his task, the task of a physician of the soul, is a different one?

Further Aspects in the History of Ideas

Although Jung’s work raises critical questions, it cannot be denied that analytical psychology as a whole is, above all, a contribution to a universal picture of reality that embraces human beings and the world, psyche and matter.

This is where its topicality and its future lie. Both the encounter with Eastern and Far Eastern spirituality and access to the context of alchemy directed Jung the psychologist to the one complex reality.

Jung applied to it the alchemistic term unus mundus (the one world).

What he means is the reality that can at one time be described as material being and

at another as a dynamic of the psyche.

This unus mundus was to play a role above all in Jung’s later works, when he had a fruitful exchange with the physicist and Nobel prize winner Wolfgang Pauli.22

The studies produced in this connection show that the depth psychologist discloses possibilities of knowledge that point far beyond the original task of the physician and therapist.

Jung’s collaboration proved to be fruitful because a parallelism of thought models arose in psychology and physics.

Jung became convinced that the same unconscious that harbors the archetypical primal images of great religious relevance must also be connected with inorganic matter.

He thought that in the last resort psyche and matter are to be seen as the two poles of one and the same reality, the alchemistic unus mundus.

Jung demonstrated that the archetypes of the collective unconscious display a

"psychoid" aspect (that is, not just a spiritual but also partially a material aspect), which produces the phenomenon of so-called synchronicity.

This is a meaningful ordering of spiritual and material facts. In this connection Wolfgang Pauli pointed out that the theory of the evolution of life also called for consideration of the concept of synchronicity as Jung developed it.

Accordingly there would be purposeful and thus "meaningful chance mutations" in the course of evolution.

Even if such matters must initially be restricted to the discussion of specialists, they do open up perspectives on a new understanding of what is presented in the late-Pauline letters (e.g., Ephesians and Colossians) as an image of the cosmic Christ.23

Another central theme of Jung’s analytical psychology which at the same time belongs at the center of Christian esotericism is the great theme of transformation.

It is certainly no coincidence that it was in connection with this theme that Jung parted company with Sigmund Freud and from then on went his own way as a psychotherapist and researcher.

One of the places where he stated his program was in the early work "Transformations and Symbols of the Libido."

The later revised version is called "Symbols of Transformation."24

It is basically the same theme that in the ancient mysteries, in the spiritual schools in East and West, denotes the method and aim of human maturing.

In the language of the New Testament it is metanoia, the transformation of human beings at the depth of their beings.

All this subject matter is, of course, well known to academic theology.

But the real problem is that it is not enough merely to deal with the testimonies of the religious or spiritual tradition by means of the known methods of philology and historical and textual criticism.

That would be to seek to grasp the mystery of Christianity purely in external terms, that is, exoterically.

However, esoteric spirituality that is worthy of the name is primarily concerned with the development of personal inwardness, with one's own experience and with transformation.

A theology without experience is hardly in a position to mediate that spiritual knowledge and spiritual direction which nowadays is sought more than ever.

For Jung, the son of a Reformed pastor, this insight had grown out of his own experience and sufferings.

There are also some illuminating remarks about this in his autobiography Memories, Dreams, Reflections:

I was equally sure that none of the theologians I knew had ever seen "the light

that shineth in the darkness" with his own eyes, for if they had they would

not have been able to teach a "theological religion," which seemed quite

inadequate to me, since there was nothing to do with it but believe it without

hope. This was what my Father had tried valiantly to do and had run

aground .... I recognized that this celebrated faith of his had played this

deadly trick on him, and not only on him but on most of the cultivated and

serious people I knew. The arch sin of faith, it seemed to me, was that it

forestalled experience.25

Let us leave aside the question of how Jung understood the Christian concept of faith; his particular merit as a depth psychologist lies in the fact that he showed the theology of his time a way to understand Christianity not only as a theological doctrine or as an ethical norm but as a unique possibility of personally undergoing a process of change and taking an inner way.

Therefore the number of those who entered into conversations and correspondence with Carl Gustav Jung from both Protestant and Catholic theology was great.

To one such Protestant theologian, Walter Uhsadel, he wrote:

It seems to me that the most important task of anyone who trains souls in the present is to show people a way of getting to the primal experience which for example Paul encountered most clearly on the Damascus Road. In my experience this way opens up only in the process of the development of the individual soul.26

Thus, the esoteric Christian-which is what C. G. Jung undoubtedly was-becomes the inaugurator of a "depth theology," that is, a theology that takes part in that extension of consciousness which is not just limited to the rational basis of theological-exegetical work and proclamation and is not exhausted in charitable or social and political activities but is open to the dimension of spiritual depth, to esoteric Christianity.

Only with a changed consciousness is it also possible to change external relations, interpersonal relations.

Change begins within. It begins with the people who are to be changed.

At this point it can be asked what reception Jung's approach found.

Instead of referring to the Jungian school in the narrower sense of the term, which includes Marie Louise von Franz, Aniela Jaffe, James Hillman, Ulrich Mann, Esther Harding, Erich Neumann, Jolande Jacobi, and others.

I would like to take as a representative figure the person and work of Karlfried Graf Durkheim.

On the one hand, Durkheim recognized the therapeutic relevance of Jungian analytical psychology and made it an ingredient of his own praxis; on the other hand, the theme of initiation comes so much to the fore that the basis of Christian esotericism comes into play, though he does not always put particular emphasis on this.

Karlfried Graf Durkheim, who was born in Munich in 1896, was originally a philosopher and psychologist. In 1932 he became professor of psychology in Kiel, and from 1937 to 1945 he worked in Japan, where he encountered Zen Buddhism.

After 1951 he developed and practiced the "initiation therapy," which he inaugurated with Maria Hippius in Todtmoos-Riltte in the Black Forest.

This was based on a metaphysical anthropology in which basic experiences from a spiritual encounter with the mysticism of Meister Eckhardt, of Zen, and of the analytical psychology of C. G. Jung come together.

Along with a system of practical work which involves the body, initiation therapy represents a way to self-realization.

The practitioner focuses on the experience of being, that is, an experience which initiation therapy has in common with mysticism.

The aim is transformation.

At the same time, the experiential knowledge of the East applies, for the way is

the goal. Graf Diirckheim observes:

It is also necessary for those ultimately responsible for spiritual life, its knowledge and its realization, to learn to distinguish in theory and in practice (i.e. also in themselves) between the two levels on which human life inevitably is played out: the natural, limited by space and time, given to human beings to know, master and shape, and that beyond time and space, which transcends all human ability, but which is given to human beings for experience, obedience and self-realization in a life which testifies to transcendent life in our existence in space and time.27

Along with Jung, Durckheim is guided by a concern to avoid psychologizing religion.

It cannot be the task of either to seek to grasp religious experience only by means of psychological contemplation and analysis.

Being open to the spiritual and transcendent calls for an extension of vision and consciousness which is not normally present but is achieved or prepared for only by practicing.

However, the mystery of transformation in both cases transcends human capabilities.

In religious terms, esoteric presence comes about in the sphere of grace.

This grace is not striven for, nor is it fought for or earned, but rather is given.

The human being can only clean the mirror; he or she can only open hands in preparation to receive.

Anything else would be makeshift.

But this points to the transpersonal horizon before which authentic esotericism becomes event.

At the same time it marks the limits inherent in a therapeutic praxis, a spiritual method or a system of knowledge.

Such a discipline can never grasp the total extent of that which can be experienced not even Jungian psychology.

Rather, it represents one possibility among many. It may therefore be counted among those possibilities which are to be regarded as an extension of psychoanalysis or even humanistic psychology.

The term "transpersonal psychology," though less than satisfactory, is an attempt to identify this perspective.28

Now while Graf Di.irckheim was able to integrate the Jungian legacy into his work of initiation therapy and make fruitful use of it in the framework of his activities, the capacity of analytical psychology for further synopses (ways of seeing thing together) and syntheses (putting things together) was in no way exhausted.

Its capacity for dialogue nowhere emerges more clearly than in connection with the so-called Eranos Conferences, which, thanks to the initiative of Olga Frobe-Kapteyn (who died in 1962), have taken place every year since 1933 in Ascona-Moscia on Lake Maggiore in Switzerland.29

The biologist Adolf Partmann described this spiritual activity, which took place every year at the Casa Eranos until 1988, as "accepting the mystery of the spirit with reverence, saying what can be said and knowing that the unutterable is present: this is the spirit of the work of Eranos."

Here is a place for exchanging ideas, in which natural scientists and figures from the humanities, students of religion, researchers into myths and psychologists carry on dialogue.

Jung was part of the organizing body from 1933 on, when he spoke about the foundations of the process of individuation, that is, about something at the heart of his psychology.

So far no synoptic approach has been developed which brings together the different ways to knowledge, namely, that of a synopsis of analytical psychology and the anthropo1)dphy ofRu1olf Steiner.

I have explained elsewhere why this is burdened with many problems on :both sides.30

But the great inner affinity between analytical psjychology, arid anthroposophy could also be demonstrated and reasons given for’ it.

One of those reasons for this affinity is that Carl Gustav Jung and Rudolf Steiner not only developed a total picture of human beings and reality but also showed that human beings can follow the way to becoming completely themselves.

At first sight the two methods of the psychologist and the spiritual teacher seem to be mutually exclusive, and the differences should not be taken too lightly.

However, these differences represent only one aspect, especially as the two men went separate ways in their lives and each could not or did not want to know too much about the other.

Often (though not always) when Steiner uses the metaphor of "height" to communicate "the knowledge of higher worlds,"31

Jung prefers the metaphor of "depth," as this is already expressed in the term "depth psychology."

But in the realm of the soul and spirit there is no spatial above or below. The deciding factor is what the particular metaphor used seeks to convey.

Therefore the differing use of the words "high" or "deep" need not express any contradiction.

In both cases the sphere of the soul and spirit is entered, the sphere that extends far beyond the rational consciousness of the everyday self.

The decision whether and to what degree it is possible and practicable to take Jung's and Steiner's epistemologies together cannot, however, be taken solely on the grounds of theoretical discussion but must also be taken in the sphere of concrete experience.

That can best be confirmed by those who on the one hand adopt the approach of anthroposophy and are therefore trained in anthroposophical modes of knowledge and meditation, and those on the other hand who also come to be intensively preoccupied with their unconscious as Jung understands it.

Both ways are viable; one and the same person can use both perspectives.

Of course I am not talking here about an undisciplined moving to and fro between them.

However, it is a fact of experience that those who have arrived at insights in one field of knowledge and bring with them the necessary degree of lack of prejudice are also in a position to be open to another method of knowledge.

It is only a narrow-minded, hair-splitting approach to concepts, devoid of any personal experience, which cannot see the possibility of spiritual bridge building.

There is an ecumene of the spirit! It allows a bridge to be built from one side to the other. It makes a synopsis possible.

Such an overall view is highly significant not least in connection with Christian esotericism, since both Jung and Steiner did not arrive, say, at a new understanding of Christ on the basis of speculation or mental games.

Rather, both had an experience of Christ, each in an individual way, which marked a turning point in their lives and which can be of symbolic significance to men and women today who are alienated from the traditional church, for whom "God is dead" (Nietzsche).

This esoteric relationship to Christ independent of external tradition is undeniable in Jung;32 in Steiner the "Christ impulse" may be termed the spiritual center and main feature of all anthroposophical activities.

Neither Jung nor Steiner can be measured by the principles and norms of academic theology.

In many respects that is a hopeful sign, not least in connection with the synopsis· between analytical psychology and anthroposophy which has still to be worked out.

The spirit blows where it wills. Gerhard Wehr, C. G. Jung in the Context of Christian Es-

otericism and Cultural History, Page 381-400

1. https://smile.amazon.com/Modern-Esoteric-Spirituality-World-Vol/dp/0824514440/ref=sr_1_1?crid=2OLTNZRLQ14W3&keywords=modern+esoteric+spirituality&qid=1644920465

Chapter 11 Vision of the Heavenly Qua (2022-06-28 04:29)

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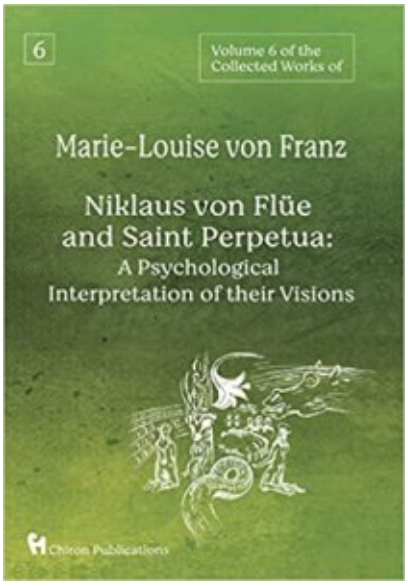
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Chapter 11

Vision of the Heavenly Qua

132 During Brother Klaus's time of suffering and depression, his friend from Lucerne,

Heiny am Grund, who was the local priest in Kriens at the time, tried to help1 Klaus by giving him an illustrated text of the Passion of Christ to meditate upon. (Brother Klaus was almost illiterate.2 to this text, one had to mediate upon the seven

canonical hours of prayer, for example, the third and the ninth, etc., each one being a Station of the Cross of Christ's suffering.3

Brother Klaus did this and felt some relief from his state, even if the problem was only later resolved after he ((broke away" from his relations and retreated to the Ranft.

Perhaps these devotional exercises are connected to the vision of the fountain, but they are most definitely connected to the following vision, which is listed as the third vision in the newly found Lucerne text:4

133 'Through his suffering and by the will of God Klaus's sleep was interrupted, and he thanked God for His suffering and for His martyrdom.

And God gave Klaus grace so that he found support and joy in it.

Thereupon he laid himself down to rest.

And when his rational mind was constrained, though he believed himself to not yet be asleep, it seemed to him that

someone came in by the door and stood in the middle of the house and called out to him in a strong clear voice and asked him what his name was, and said: 'Come and see your Father and see what He is doing:

134 And it seemed to him that he arrived at the target quickly (he covered the distance that an arrow travels), that is, a beautiful tent in a great hall.

He saw people who lived there and the man who had called to him was at his side and acted as his intercessor.

And although this man spoke, yet Niklaus did not see him and did not even wonder about it, and he spoke for him and said: 'This is the man who lifted up and carried your son and came to his help in his fear and distress.

Thank him for it and be grateful to him:

135 There a handsome majestic man came through the palace.

His face was like a shining light and he wore white robes like a priest's alb.

He laid both arms on Niklaus's shoulders and pressed him close and thanked him fervently for having stood by his son and helped him in his need.

And Niklaus was downcast and felt most unworthy and said, 'I do not know that I have ever done your son a service:

Then the man left him and Niklaus did not see him again.

And then a beautiful majestic woman who was also clothed in white came through the palace.5

And Niklaus saw clearly that her robe was freshly laundered.

And she laid both arms on his shoulders and pressed him warmly to her heart with overflowing love, because

he, Niklaus, had stood so faithfully by her son in his need.

And Niklaus felt unworthy and said, ’I do not know that I have ever done your son a service except that I came here to see what you were doing: Then she left him and he did not see her again.

And then Niklaus looked round and saw the son sitting in a chair beside him and he saw that he was also dressed in the same way and that his clothes were spotted with red, as if they had been sprinkled with blood.

And the son leaned towards Niklaus and thanked him profoundly for having helped him in his need.

Then Niklaus looked down at himself and saw that he, too, was dressed in white sprinkled with red, like the son.

And that surprised him very much for he had not known that he was dressed like that.

And then he suddenly found himself in the place where he had lain down so that he thought he had not slept.

138 This vision, too, has motifs that are common to those of other mystics. Alban Stoeckli draws attention to a parallel in a sermon by Tauler:6

"Thus spoke the Lord: ’Dearly beloved, I thank you and I am pleased with you for thanking Me for my suffering and for having helped Me to carry the heavy burden of My cross by your afflictions which you have endured.

And behold, now I shall be with you once again:" And at a different point in the same sermon:"

Here God gives Himself abundantly to the soul beyond all the soul’s desires.

When God finds the soul in a state of inconsolable misery, He is just, for, as is written, when King Assuerus’s dearly beloved Esther stood helplessly before him with her pale face, and fell to the ground, he immediately offered her the golden sceptre, arose from his royal throne, embraced her, kissed her and offered to share his

kingdom with her.

This Assuerus is the Heavenly Father.

So, when He sees His beloved soul in front of Him with her sorrowful face unconsoled by all things, and when her spirit is broken and she stands bent over before Him, He offers her His golden sceptre, rises from His throne, metaphorically speaking, enfolds her in His arms and raises her above her illness through His divine embrace:'

139 Similarly, in Brother Klaus's vision, the unio mystica with God is also mentioned, but it takes on further unexpected forms: First of all, an invisible being calls Brother Klaus with a ((strong clear voice" to attend to his father and see what he is doing, and then the voice speaks to God on his behalf, like an intercessor.

Of course, one thinks of the Paraclete who is an advocate for mankind before God.

But what appears to be strangely dreamlike and illogical is that the Paraclete asks Brother Klaus to firstly see what God is doing, but later, he does not do this at all. Rather, God is asked to thank Brother Klaus.

Perhaps this compensates too great a respect and distance which Brother Klaus feels towards the Godhead so that the Holy Ghost exhorts him to perceive God without any inner barrier.

But it is just as strange that the Holy Ghost must insist that God thank Brother Klaus, as if He would not do this of His own accord-which is quite different from the Mother of God who spontaneously comes to him.

140 Elevating the Virgin Mary to the level of being God's beloved companion was more or less sanctioned four hundred years later in the ((Declaratio Solemnis" of Pope Pius XII, which brought the discussion as to whether or not the vision was heretical almost to a halt.7

141 Brother Klaus always had a very special relationship to the Mother of God.

At the time when he was struggling so strongly with the devil, he said he ((always found comfort in the dear woman:' She once appeared to him in the crown of an apple tree at the spot where the lower chapel in the Ranft now stands.

For Brother Klaus, Mary was the earthly representative of the Sapentia Dei, and he once said to a pilgrim that Mary is the Queen of Heaven and Earth and that she had been anticipated through divine wisdom.

The Sapientia Dei had surrounded Mary at the very moment God thought of her conception.

This is why Mary was conceived more in the mind of the Highest God rather than in her mother's womb ... the power of the Almighty had gone out and enveloped her and thus she was imbued with the Holy Ghost.8 Proof of Mary's secret identity with the Sapientia Dei was, for Brother Klaus, her immaculate conception-a concept he adhered to even though it was still being debated by theologians at the time.9

The later developments in Catholic dogma confirmed all these views of Brother Klaus

and the title Queen of Heaven and Earth is even now officially recognised.

142 The new dogma of the Assumptio Mariae has, as Jung emphasises, 10 a very widespread psychological significance.

In his Apostolic Constitution, "Muni ficentissimus Deus;' Pope Pius XII draws special attention to the opinion of the Church Fathers that the star-woman of the Apocalypse who was taken up to heaven is a prefiguration of the Assumption.11

Thus, as Jung goes on to say,12 Mary is not only the symbolic vessel for the incarnation of God in Christ, but she is also the redeemer of whom the Apocalypse foretells.

Psychologically speaking, however, this new redeemer is a symbol of a further incarnation of God, namely, in an ordinary "creaturely man."13

But, as Brother Klaus's vision so beautifully shows, the latter is raised to the level of being a Brother of Christ.

This can only mean that "creaturely man" becomes the birthplace of a total incarnation of the divine. Such a realisation of the divine had otherwise been the special concern of the alchemists who, as Jung shows, were intent upon becoming an "unspotted vessel" for the Paraclete themselves, thereby realizing "the idea [of] 'Christ' on a

plane far transcending a mere imitation of Him:'14

But the latter appears as an archetypal spiritual reality within the soul and has already revealed itself to Brother Klaus in the star, in the stone, in the Berserker, and, here, in the motif of the heavenly quaternio within which Brother Klaus is encompassed as a twin-brother of Christ.

In retrospect, we can also better understand the promise of the three noblemen when they said that they would leave the cross for Brother Klaus to bear during his life.

Until his death, Klaus would have to bear the burden of the dead wood of the Cross because he did not understand his election as Christ's brother (and not just His "imitator"), but that after Klaus's death, as the flag-bearer of the

bear's paw, he would be able to realise his spiritual wholeness and thereby his brotherhood with Christ, that is, his immediate relationship to the Anthropos (that is, to the Self).

143 The symbol of the new redeemer in Revelations or the elevation of an ordinary man to being the double of Christ suggests the drive towards individuation,15 the goal of which is both to heal and make man's fragmentary self whole.16

But, for men, this requires the integration of the anima, which is why the figure of the star-woman, that is, the Virgin Mary, is given increasing importance, as Brother Klaus's vision clearly shows.

As Jung emphasises,17 the dogmatisation of the Assumption thus means "a renewed hope for the fulfilment

of the yearning for peace which stirs deep down in the soul, and for a resolution of the threatening tension between the opposites.

Everyone shares this tension and everyone experiences it in his individual form of unrest ..."

Brother Klaus had also been gripped by such a restlessness.

This is mirrored in the image of the unredeemed people at work in the outer courtyard of the tabernacle in his vision of the fountain.

The existence of such a restless, rootless crowd within himself is what forces Klaus to climb up the four steps to the source of the fountain within the unconscious, i.e., to the Self, and which also pushes modern man into the process of individuation.

As a result, however, each individual is forced to see that the inner divine opposites are within himself, for him to suffer and to unite.

Thus he becomes a "Son of the Highest" and, simultaneously, the shadow-brother of Christ, so to speak, and thereby is included in the Holy Trinity as its fourth component.

144 Brother Klaus's last vision clearly shows that the unconscious is not concerned with destroying the Christian symbol but rather is only concerned with supplementing it with a feminine element and that of the common man, thereby enriching it.18

145 Apart from the elevation of the feminine, the theme which the lysis of this vision aims at is the establishment of the quaternio within which Brother Klaus is represented as Christ's twin-brother.19

However, the invisible Holy Ghost is, like the spirit Mercuri us of the alchemists, the one who unites all four as the quinta essentia, of which He is a part Himself.

That the Holy Ghost is one with God the Father and God the Son needs no proof: He is connected to the Mother of God through the conception of Christ and to Klaus, through his "being filled with the Holy Ghost" and through His

continued effect upon those chosen by Him.

His "clear, joyful voice" is an echo of the figure in the bearskin and the "spirit of Truth" in his previous vision20 that now makes its goal clear, namely, the creation of a divine quaternio.21

Brother Klaus is, as it were, chosen to play the role of Christ's human double,22 that means, to realise this role both in himself and through himself.23

The red and white robe which both Brother Klaus and Christ wear points towards the alchemical rubedo and albedo as the unification of the opposites.

By suffering the clash of the opposites within himself rather than outside of himself, he

makes visible the homo altus, or teleios rtifexn, the ”totality of man” or the lapis of alchemy, which the alchemists thought of as being the Analogia of Christ.

For, as Jung points out,24 the alchemist "does not dream of identifying himself with Christ; on the contrary, it is the coveted substance, the lapis, that alchemy likens to Christ.

It is not really a question of identification at all, but of the hermeneutic sicut-’as’ or ’like’ -which characterizes the analogy .

. . . Without knowing it, the alchemist carries the idea of the imitatio a stage further and reaches the conclusion we mentioned earlier, that complete assimilation to the Redeemer would enable him, the assimilated, to continue the work of redemption in the depths of his own psyche.

This conclusion is unconscious .... The artif ex himself bears no correspondence to Christ; rather he sees this

correspondence to the Redeemer in his wonderful stone.

From this point of view, alchemy seems like a continuation of Christian mysticism carried on in the subterranean darkness of the unconscious-indeed some mystics pressed the materialization of the Christ figure even to the appearance of the stigmata .... Had the alchemist succeeded in forming any concrete idea of his unconscious

contents, he would have been obliged to recognize that he had taken the place of Christ-or to be more exact, that he, regarded not as ego but as Self, had taken over the work of redeeming not man but God.

He would then have had to recognize not only himself as the equivalent of Christ, but Christ as a symbol of the Self.

This tremendous conclusion failed to dawn on the medieval mind:’

146 But precisely this same unconscious development, that reaches even greater depths than medieval mysticism does, would appear to be reflected in Brother Klaus’s vision.

Brother Klaus was to pay heed to God ("to see what He is doing") and to acknowledge himself as being the twin-brother and helper of Christ.

If we ask what kind of conscious attitude could most readily be compensated by such a vision, we could suppose that Brother Klaus was exceptionally humble and that he was deeply impressed by his inner distance to God and by his own shadow, and that he was searching for meaning in his suffering of his shadow.

Then his vision could be taken as an answer, as a statement of the unconscious telling him that all this dark turmoil within himself is God’s will and that it has individuation, the process of God becoming incarnate in an ordinary

man, as its goal.

147 As Jung has shown in "Answer to Job;’ this conflict of the second part of the Aeon of Pisces is anticipated in the Revelation of John.25

’At first, God incarnated his good side in order ... to create the most durable basis for later assimilation of the other side.

From the promise of the Paraclete we may conclude that God later wants to become wholly man; in other words, to reproduce himself in his own dark creature (man not redeemed from original sin).26

... The incarnation in Christ is the prototype which is continually being transferred to the creature by the Holy Ghost;’27 and this clearly shows that, according to his vision, Brother Klaus is one of those who was chosen to be a vessel for such a continuing incarnation.28

It is no coincidence that in this vision, the elevation of the Mother of God is represented side by side with Klaus becoming the twin-brother of Christ for, as Jung emphasises, 29 ((The dogmatization of the Assumptio Mariae [which sanctions her elevation] points to the hieros gamos in the pleroma, and this in turn implies ... the future birth of the divine child, who, in accordance with the divine trend towards incarnation, will choose as his birthplace the empirical man.

The metaphysical process is known to the psychology of the unconscious as the individuation process:’30

In so far as Klaus is called upon to individuate and to offer, by all the means available to him, his consciousness as a natural, willing vessel for the individuation process, he is simultaneously raised to the typos of that second redeemer.

But the Mother of God is therefore the mother of this all-embracing totality, so to speak.

Thus, we can understand Klaus’s special devotion to her.

That she appeared to him in the crown of an apple tree is, perhaps, not without symbolical meaning for the tree is an analogy to the Tree of Knowledge.

Furthermore, the tree is generally a symbol of the individuation process as a natural process of unfolding and becoming conscious.31

Here, Mary appears as a heathen tree numen, that is, in complete unity with nature, and while appearing in this form, she ((heals" the estrangement of a certain profane Christian conscious attitude towards nature which, at that time, was increasingly being felt to be inadequate.

From what is said in certain passages in the Missale, it seems that Brother Klaus connected Mary to the figure of the Sapientia Dei, and he interpreted the latter as being the prefigurative form of Mary, as predestined by God.

As Jung so impressively outlines in answer to Job;’ 32 the Sapientia represents God’s all-knowingness and self-reflection and, through His approximation to her, a new creation,33

which is brought about through God’s desire ((to regenerate Himself in the mystery of the heavenly nuptials."34

Furthermore, Klaus’s devotion to the figure of the Sapientia is possibly connected to his last vision, which, as we know, is of the ((terrifying countenance of God;’ a shattering experience which he was forced to grapple with for a long time.

Mary, in her divine wisdom and with her benevolence towards man, must have helped him in his struggle. Page 97-107

1. https://smile.amazon.com/Collected-Works-Marie-Louise-Franz-Interpretation/dp/1685030300/ref=sr_1_2?crid=36DZY3OMYII5C&keywords=marie+louise+von+franz+collected

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Carl Jung: Have you ever heard of a hammer beating itself? (2022-06-28 04:50)

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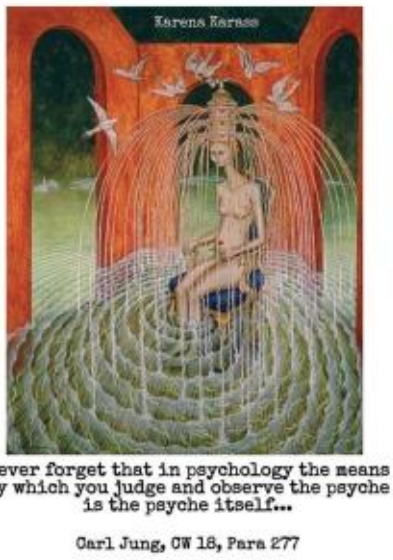
Karena Karasa
Never forget that in psychology the means by which you judge and observe the psyche is the psyche itself...
Carl Jung, CW 18, Para 277

[1]Symbolic Life

It is always interesting to me to see a craftsman at work.

His skill makes the charm of a craft.

Psychotherapy is a craft and I deal in my individual way—a very humble way with nothing particular to show—with the things I have to do.

Not that I believe for a moment that I am absolutely right.

Nobody is absolutely right in psychological matters.

Never forget that in psychology the means by which you judge and observe the psyche is the psyche itself.

Have you ever heard of a hammer beating itself?

In psychology the observer is the observed.

The psyche is not only the object but also the subject of our science.

So you see, it is a vicious circle and we have to be very modest.

The best we can expect in psychology is that everybody puts his cards on the table and admits: "I handle things in such and such a way, and this is how I see them."

Then we can compare notes. Carl Jung, CW 18, Para 277

1. https://smile.amazon.com/collected-works-C-G-Jung/dp/9333488340/ref=sr_1_1?crid=1P9RNQOBYOFFR&dchild=1&keywords=jung+symbolic+life&qid=1608025899&sprefix=jung+s

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Now I will supply you with a psychological parallel to the two series of symbols: (2022-06-29 04:42)

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[1]Psychology of Yoga and Meditation

That gives you the whole alchemical series.

Now I will supply you with a psychological parallel to the two series of symbols:

(1) The original state corresponds to avidya, unconsciousness. We all assume we are not unconscious.

But in a certain respect we are all unconscious. We are not conscious of all of our contents by a long shot.

Because we don’t know these matters, we also don’t know that we are unconscious. "What you don’t know can’t hurt you."

If someone does not know that America exists, then for that person there is simply no America.

But of course others notice it.

(2) If you encounter a person who for some reason has had a shove from the unconscious, who "has a screw loose," they must be shown that this reason is not unconscious but are close at hand, even if those affected resist learning of it.

Here begins the tetramery, because something presses to be brought back into order, if, for example, someone complains that people do not understand him, or is troubled by difficulties with his wife and child, he does not know why, then something is out of order.

He is not conscious of how all of this could have happened. if overcome by hypnosis or by being drunk.

Here, there is a dark unconscious state that we must bring to light. So he requires analysis.

That is why Freud named his work psycho-analysis, i.e., the dissolution of the dark state.

In that way one manages to bring a bit of order into the situation. And this bit of order is always a system of four.

Of course, with such a dissolution, the image that one had of oneself also completely dissolves.

There are those who have a very high idea of their ability and their qualities, who experience no self-doubt.

Despite all that, everything goes pear-shaped, and others have to suffer him and complain about it.

When these people land in a neurosis, one is faced with the unpleasant task of showing these people that not everything about them is made of gold, for all sorts of dross has accumulated.

For sure, when the generous man gets to discover where he is greedy, and the upstanding man where he is disreputable, people experience a lot of self-doubt.

An unsatisfactory, secret condition in which one can completely lose oneself.

(3) Yet somewhere there is a firm place-where one can say: this is how I am, I see exactly that here I am upstanding, here not; clear here, dark there; right here, completely wrong there-at least this is what I am.

Something clearly emerges, like a mountain, like Mount Ararat did for Noah’s ark in the flood.

Finally, there is an instinctive foundation. At last he sees: I am not completely right but also not completely wrong.

This is the mountain: the sure conviction that emerges. At first it is a small island that comes up out of the flood.

Then something becomes manifest that one can describe as the actual Self of the person.

All this means that one actually knows very little of oneself-that there is no ground for certainty-yet a certain instinct is present, which ultimately decides.

One can call to mind one’s own foundations: "At root, I am simply like this or like that."

(4) This insight is precious and promises much because it is a new attitude for the person. Hence the symbol of the city.

It is like a magic circle that one places around oneself so that no one else prattles their way into it, not even one’s own reason.

One requires a certain inner and outer protection against all of that.

We have considered the psychological explanation of the series of symbols, and we paused at the quaternity, this being the synthesis of the four into the quinta essentia which is contained in this magic circle, the mandala.

(5) The circle signifies the encompassing of the individual who, through insight, has found himself to some degree and who has established his perimeter, his wholeness.

This perimeter was also used at all times, when a city was founded, for example.

Such a circle was marked out with a plough, enclosing the boundary of the city’s area and magically demarcating it from the surrounding area.

The practice of beating the bounds that one can still encounter today stems from these ancient customs.

Circumambulatio, i.e., the encircling of an area to be defined.

The concept of encircling always contains the idea of walking round and round.

It is still to be seen today in India where certain god images are really circumambulated.

This can also be found here in our country, e.g., at the ringing of the "Sechselauten."

These encircling rites in Buddhism are always executed in a clockwise

direction, i.e., the yogi has his left side facing outwards, the right side circumambulating

the god.

The divinity being encircled must always be on the right.

The talks of the Buddha repeatedly show this phrase: he greeted him and encircled him towards the right in order to show his veneration.

This division of a circle is not only found in Tibetan symbolism but also in alchemical philosophy where the work is first described as [a] rota (wheel), as a circulating operation or circulating distillation.

Somehow a circle had to be produced in order that, through this, the gold, the primal image of the sun, would be formed.

The idea is that the sun had to circulate the earth over many millions of years and through this the gold was spun in the center of the earth.

This is psychological; it means concentration upon the center, the circular movement actually means the center.

In this center the four are combined. This corresponds psychologically to a situation where the boundary of the individual has been established through self-knowledge.

One has realized: "I am like this and like that.

I am not only a light but also a dark person, with positive and negative qualities." This is all combined.

Within hermetic philosophy, the idea of colors belongs to this synthesis of the quaternity.

Cauda pavonis, i.e., the peacock tail, as one calls the stadium. Here unfolds the fullness of colors. These are feeling values.

Whenever colors are used they have a certain symbolic meaning related to feelings.

There are strong and light colors for specific feeling tones, for example, dark to create melancholic moods and such like.

The unfolding of the colors has the meaning that the wholeness of the personality has come together, which takes place through realization.

It is a fullness of feelings not only in a positive but also a negative way.

(6) This wholeness is first understood as a type of intuition about the wholeness of the personality.

We must not imagine anything familiar by this.

Only a small part of the human personality is known to us, and we do not know how far this unconscious expanse of the human personality reaches.

Certain very mysterious things that do not fit easily into a conscious world view.

The unconscious can contain an infinite amount that is not attributed to the human personality from the outset, but that nonetheless does belong to it.

The perimeter of the conscious personality can be determined naturally because we roughly know its scope.

The perimeter of the unconscious cannot be determined by us. We do not know its extent.

If we were to give a complete description of the whole personality we would be embarrassed.

We do not know where things become dark, where we cannot penetrate because of the unconscious.

We cannot ascertain a clearly delineated boundary anywhere.

The wholeness of the personality holds something very mysterious.

If people have an experience of this wholeness, it is usually the case that they experience this wholeness as something mysterious, if not mystical. 196-200

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_2?dchild=1&keywords=Psychology+of+Yoga+and+Meditation&qid=161529

Chapter 9 The Vision of the Singing Berserker (2022-06-30 03:42)

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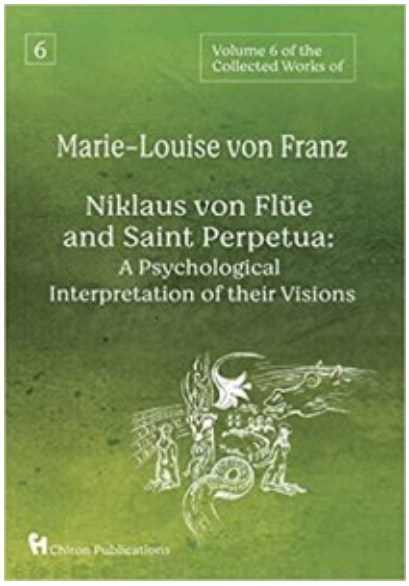
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Volume 6 of the Collected Works of
Marie-Louise von Franz
Niklaus von Flüe and Saint Perpetua:
A Psychological Interpretation of their Visions
Chiron Publications

[1]Marie-Louise von Franz: Niklaus Von Flüe And Saint Perpetua: A Psychological Interpretation of Their Visions

Chapter 9

The Vision of the Singing Berserker

The text begins:1 " ... and which he knew. And it seemed to him that he saw a

man dressed as a pilgrim.

He carried a staff in his hand and wore a hat tied on and its brim was turned up in the manner of someone who wants to set out on a walk, and he wore a cloak.

And Klaus knew within himself that he [the pilgrim] came from the sunrise or from far away.

Though he did not say so, he came from the place where the sun rises in the summer.2

And upon reaching Klaus, he stood before him and sang the word ’Alleluia’ three times.

And when he began to sing, his voice echoed and (the earth and) everything between

heaven and earth supported his voice, as the small pipes of a pipe organ support the large ones.

And Klaus heard three perfect words coming from some single source, emerge and then snap back into place, like a spring closing under pressure.

And after he had heard these three perfect words, each word separate from the other, Klaus did not wish to say anything other than that one word.

And when he [the pilgrim] had completed the song, he asked Klaus for a donation.

And he [Klaus] had a penny in his hand and did not know where he had got it from.

And he [the pilgrim] took off his hat and accepted the penny being placed in it.

And the man [Klaus] had never realised what a great honour it was to receive a donation in a hat.

And the man [Klaus] wondered very much who he [the stranger] was and where he came from, and the pilgrim said, 'I come from there: and he would say no more.

And he [Klaus] stood in front of him and looked at him.

And the wanderer was transformed and appeared bare-headed, wearing a robe of blue or grey, but Klaus no longer saw the cloak, and he [the stranger] was such a noble, well-built man that he [Klaus] could only look at him with yearning and desire.

His face was tanned, which gave him a noble appearance.

His eyes were as black as magnets, his limbs were so well formed that they were of particular beauty.

Although he was clothed, his garments did not prevent his limbs from being visible.

And while Klaus continued to look at him with fixed attention, the pilgrim returned his gaze.

Many great wonders then came to pass: the mountain of Pilatus collapsed to the ground (that is, it flattened itself to the ground) and he [the pilgrim] revealed a view of the whole world so that it seemed to him that all the sins of the world were revealed, and a great crowd of people appeared, and behind the people Truth appeared and truth revealed itself in all their faces.3

And on the hearts of all, there appeared a large growth the size of two fists joined together.

And this growth was egoism, which led the people astray [seduced them] to such an extent that they could not bear to look the pilgrim in the face, just as people cannot bear flames of fire, and they ran terrified back and forth, cursing and swearing, and he watched them run into the distance.

And the Truth that had stood behind them remained:’ 57 As the vision continues, the pilgrim’s face changes to look like a "Veronica cloth;’ and the pilgrim reveals further new aspects of himself to Klaus.

But because of the length of the text of the vision, it seems better to begin our interpretation at this stage.

The biographer, Woelflin, deals with the beginning of this vision only briefly by saying that Brother Klaus, while lost in spiritual rapture, once wandered through lonely areas, far away from human habitation,4 where he saw an old man approaching from afar who was "of noble appearance and well-dressed, and he sang a song for one voice which he developed into three-part harmony:’5

Brother Klaus experienced this as being a lesson in the "indivisible nature of the divine, which is differentiated into three people and yet is in wonderful harmony."6

Later in the vision, he comes to the palace with the fountain, which, in the original text that has since been found, is described in a similar way.

Here we can clearly see how Woelfl.in already alters the text to fit the conventional Christian standpoint by leaving out many details. 7

88 This wanderer, who comes singing from where the sun rises, once again has characteristics similar to Wotan, both in his clothing and in the manner in which he mysteriously wanders around.

Saxo calls Wotan the "Inexhaustible Wanderer."8

Wotan’s other names include "Vegtamr" (he who has left), "Gangleri" (he who is tired of the being on the move), "Gangrapr" (he who gives advice while moving from one place to the next).9 Ninck says,10 "There are many stories of how Wotan moves around as a beggar, as a singer, as a stranger who pays visits to kings under the assumed name of ’Gest; who tells them stories in their halls or at their bedside, who sings them songs and who competes with them in solving riddles ... "

His appearance corresponds exactly to the image of the wanderer.

He wears a coat and a wide-brimmed hat which covers his forehead.11

His cloak is coarse and is blue, with blue-stripes, grey or spotted .... He is tall with a long beard.

He has only one eye which blazes like fire.

His hair and his beard are grey with age, but nevertheless "he was so handsome and noble as he sat amongst his friends that it made everyone light-hearted" (Snorri).12

In Klaus’s vision, too, the wanderer is a beggar and a singer and his clothing matches even down to the colour of his coat.

In medieval times, it was Ahasuerus, the eternal Jew, who assumed this role ofWotan.13

In the inner cantons of Switzerland, Wotan’s army is accompanied by delightful music, especially when Wotan makes a friendly appearance.

It is said that "he and his followers approach in a friendly manner surrounded by melodious sounds, as if there were all kinds of stringed instruments playing:’14

In many places, Odin was thought of as being a minstrel with magical powers who wanders around and attracts the living into the land of the dead with his magical sounds.15

It is interesting that this vision is presented as an experience of a "spiritual journey:’ This, too, fits for the Nordic shamans who, along with many primitive medicine men, know of this "great journey" of the spirit during which their bodies most often remain at home, as if they were dead.

This is especially true of those who are possessed by Wotan.16

In the very area from which Brother Klaus comes, stories from the sixteenth century were told of how Wotan removes individuals from one place to another and sometimes carries them off even as far as Milan.17

Apparently, Klaus, too, went on such "spiritual journeys;’ which is strongly reminiscent of the Jungian

method of active imagination.18

The biographer J.J. Eichhorn19 reports a legend in which Brother Klaus was once found by his own people "enraptured, standing upright with his back against the wall of his cell, looking upwards with his eyes rolled back, his mouth open and a (terrifying’ look upon his face.

And when he was himself again, he told those who were present, (My children, I was in the village: This meant, (I visited my friends in spirit:"20

Duerrer interprets this as being an expression of the joy Klaus experienced in contemplation, and he compares it to Brother Klaus’s statement that ((contemplation can be savoured like a dance:’21

These ecstatic journeys, however, are also a special effect which the Tiirst (Wotan) engenders, and furthermore, they belong to the classical practices of shamans and medicine men the world over. 22

90 When, in the inner cantons of Switzerland, the Tiirst (Wotan) makes a friendly appearance, his army of ((blessed ones" play beautiful music, as mentioned above, and he appears as a "mighty lord:’

In Brother Klaus’s vision, however, it is the noble wanderer himself who makes the music23- and the whole cosmos responds to him.

This brings to mind the Hippocratic idea of the Ulomelie, a holistic concord of all things in nature, 24 and in this cosmic ((harmony;’ the wanderer appears to play a key role.

This may indeed point towards the basis of every synchronistic phenomena for we often express the experience we have of things suddenly falling into place with the symbolism of a lock or key; for example, in English "it clicks;’ and in Bavarian, "fetz hots gschnakelt" ("now it’s clicked").25

The philosopher’s stone, too, was often compared by the alchemists to the ((Key of David which closes and no one opens, and which opens, and no one closes:’26

In a report from Greenland,27 at a so-called Seid (a kind of shamanic meeting) which is conducted by a Volva (a fem ale seer or shaman), there is a connection between the idea of locking and that of singing.

Before the Volva begins with her magic, she firstly asks for women to be brought to her who can sing the vardlok(k)ur ("the lock of the ghosts").

This is a wonderful song, which attracts the protective spirits with whose help the seer-ess, or female shaman, will

be able to answer all questions, do her magic, and reveal what is hidden.

In Brother Klaus’s vision, too, it is after the song of the wanderer that the Truth and the spiritual inner world of man is revealed, and the spiritual inner world of man.

As is told in the Edda, the magical songs which Odin extracted from the giant were pre-viously "locked up"; and a Skalde, Egil, thus sings:28

92 Forth it flows but hardly;

For within my breast

Heaving sobbing stifles

Hindered stream of song

Blessed boon to mortals

Brought from Odin’s kin,

Goodly treasure, stolen

From Giant-land of yore.

93 We still speak of "loosening one’s tongue" and of being "closed:’

But it is the atmosphere that by Wotan creates which unlocks feelings, poetic ecstasy, and clairvoyant trances, which is why the wanderer, too, appears as the lord of this secret. 29

94 The mechanism that snaps closed brings to mind a snap-lock.

Perhaps this is why the idea of a locked-up treasure has a part to play.

It indicates that a strong, autonomous psychic dynamic is involved-a sudden impulse, and at the same time, a "locked" secret.

Indeed, the wanderer does not want to say anything about himself, neither who he is nor where he comes from.

Odin also once said of himself:30 "I have been known by many names since I have been amongst people:’

Nevertheless, we are once again dealing with a Christian motif, for the wanderer sings "Alleluia;’ the word of Christian worship. 31

He praises the Christian God just as an angel or worshipper does, and he is not in any way antagonistic towards Him.

The three complete words which he sings and which, naturally, have always been thought of as being connected to the Trinity,32 also bring to mind the tria verba pretiosa, an Arabic alchemical text of the same title by Calid, in which these three precious words are meant to indicate a progressive process of the four qualities of the lapis becoming one.33

The medieval author of Aurora Consurgens had already made the connection between the triadic division of this motif into the body, soul, and spirit, and the Trinity.34

96 The alchemist Zosimos,35 who was familiar with Christian teachings, said of the lapis:36

97 ((Our stone hath its name in common with the Creator, for it is triune and one" (tri-unus et unus).

And the Carmina Heliodori37 refer to the stone a ((thrice-blessed source" (or ((one sprout with three faces").

Despite these parallels, one cannot, of course, ignore these associations to the Trinity as being the most important ones.

As in the vision prior to this one, we are once again dealing with a strange combination of Christian and pagan motifs which would seem to reveal a special tendency of the un-conscious, namely, to reconcile the opposites of our chthonic-pagan past and its instinctual basis with the standpoint of our spiritual Christian conscious standpoint. 98 Although the wanderer does not wish to reveal from where he comes, or where he is going, or his name, nevertheless he does, in a manner of speaking, reveal himself indirectly for suddenly he is no longer wearing a cloak and hat but instead has on a blue or grey robe, 38 and he is "so noble and handsome to behold;’ that Brother Klaus "could only look at him with yearning and desire:’

His skin is tanned, his eyes are "as black as magnets;’ and his beautiful limbs are visi-ble through his clothing.

There is a very similar description of the Tiirst (Wotan) in the reports of Renward Cysats, where the Tiirst is described as being a black, slender man with a long nose39 who appears as a "great and powerful lord" or a ”well-groomed" nobleman and warrior.

In the reports of the Icelandic chronicler Snorri Sturluson, it is said of Wotan that he was more distinguished than all the other gods and that it was he who had taught them all their arts and skills.40

In addition, he knew how to change "his skills, his appearance and his form, at will:’41

99 Even though in some old Germanic texts Odin is described as being weak-sighted, blind or one-eyed,42 compared to our text in which it is said his eyes are "as black as magnets;’ nevertheless, in some old texts he is called "Baleygr" ("Eyes like Flames").43

Incidentally, Brother Klaus also had fiery dark eyes.44

100 In Brother Klaus’s vision, the wanderer comes from where the sun rises in summer- which also has to do with the motif of music.

According to Jacob Grimm, the Gothic word swigla (flute) and the old Germanic word swegel (heaven) and swegle (radiant) are etymologically related.

Similarly, our German word hell (bright) is probably related to hallen (resound/ echo) and tonen (sound/resound).45

From a Christian standpoint, the east is an allegory for the Blessed Virgin Mary or for Christ.

During Advent, the following is sung in church: "0 oriens splendor lucis aeternae et sol iustitiae, veni et illumina sedentes in tenebris et umbra mortis:’46

Psychologically speaking, the wanderer comes out of an area of the unconscious where a new "enlightenment" for mankind is being prepared.

101 In the scene which follows in Brother Klaus’s vision, the pilgrim becomes the one truth that reveals all.

Along with other names, Wotan, too, bears the title Sannr (wahr: true) 47 for he had once received the original truth from Mimir48 and he both possesses and bestows clear-sightedness upon all that is hidden.49

Thus, Snorri Sturluson refers to Wotan as the "songsmith, who, with his songs, can open up earth, mountain and rock and can take what is within:’50

102 In Brother Klaus’s vision, too, the next thing to happen is the decisive peripeteia, that is, the flattening of Mount Pilatus by means of which the pilgrim "opens up the whole world:’ Viewed from Sachseln, Mount Pilatus does, indeed, oppressively block the entire view to the north-west, which is the direction Klaus apparently projected his idea of "the world" onto, for this was the direction he chose when he wanted to leave.

Pilatus, with its three peaks, is not only the numinous and dominating mountain of this area, but, according to a local legend, it is also the place, par excellence, where "Wuott ins Heer" (Wotan and his army) haunt most often,51

especially on a bare quadrangular rocky place on its summit. 52

This is why Nin ck describes Pilatus as being the real Odinsberg (Odin’s Mountain).53

In old chronicles, the name is interpreted as meaning mans pileatus, the mountain with the magical hood. 54

Thus, the disappearance of Pilatus is easy to explain for it becomes invisible, so to speak.

Another name for Pilatus was "Fracmont" (Freckmund-Cheeky Mouth), which comes from fractus mons,55 (Brochen Birg-Fractured Mountain). 56

The material mass which blocks the view disappears and thus the world opens up, i.e., the nature of the world is revealed, and, as is shown, the inner workings of the human heart also become visible, and the human failing of egoism becomes apparent.

Just as people run from fire, in this vision, they scatter in all directions when confronted with the "Truth:’ Like Wotan, this pilgrim also knows how to magically open mountains and rocks, 57 but, more than this, he also reveals the inner world and the egoism in the hearts of people.

For the god Wotan, too, selfishness is indeed the most repulsive of faults, for he is the god of emotions, of love and of unconditional surrender.58

103 As Jung has shown,59 Wotan is "a god of rage and frenzy, who embodies the instinctual and emotional aspect of the unconscious.

Its intuitive and inspiring side also manifests itself in him, for he understands the runes and can interpret fate.

The Romans identified Wotan with Mercury, but his character does not really correspond to any Roman or Greek god, although there are certain resemblances.

He is a wanderer like Mercury, for instance, rules all the dead like Pluto and Kronos, and is connected with Dionysus by his emotional Frenzy:’

According to Jung, a further parallel would be the Greek god of revelation, Hermes, who, as Pneuma and Nous, means wind. He would be the bridge to the Christian pneuma and to the descent of the Holy Ghost at the miracle of Pentecost. As "Poimandres;’ Hermes, too, is capable of "seizing" men.60

One could interpret the wanderer in Brother Klaus’s vision as being a "spirit of Truth;’ who, however, has retained the original emotional components of Ergriffenheit (of being deeply moved)61 more strongly than is usually associated with the Holy Ghost.

Thus, he would be a "spirit of Truth" who does not descend upon mankind "from above;’ but rather rises up out of the depths of his instincts.

The wanderer asks Klaus for a donation, and in the vision, he finally reveals himself as being the one who arouses love and is, indeed, the secret of love itself.

Thus, the wanderer speaks to an ecstatic feeling that any narrow-hearted selfishness stands in the way of.

Then the face of the pilgrim is transformed into a face "like a Veronica;’ and, once again, he takes on a new form-Wotan is also known as "Wotan Svipall" (’Wotan, the Changing One") or "Wotan Grimmir" ("Wotan, the

Masked One") and "Wotan Tveggi" ’Wotan, the Twofold One"),62 and all these names relate to his ability to change form.

104 The vision continues:

And the pilgrim’s face changed <like a Veronica’ and he [Brother Klaus] had a great longing to look at him further.

And Klaus saw him again as he had seen him earlier, but his clothes were different and he stood before him wearing pants and a coat over which there was a bearskin that was sprinkled with gold.

But Klaus readily recognised it as being a bearskin.

The bearskin suited the wanderer particularly well, and Klaus saw that the pilgrim looked particularly handsome in it.

And as he stood in front of Klaus and allowed himself to be looked at in his noble bearskin, Klaus realised that the man wanted to leave.

Klaus said, ’Where do you want to go?’

The pilgrim answered, ’I want to go up country More he would not say.

As the pilgrim left, Klaus stood gazing after him.

Then Klaus saw that his bearskin shone as though one had passed a shining weapon over it, the glitter of which one could see upon a wall.

And he [Klaus] thought there might be something that was being hidden from him.

And when the pilgrim was about four steps away, he turned round and he had his hat on again and he lifted his hat and bowed to Klaus and took his leave of him.

Then he [Klaus] knew such love for him [the pilgrim] that he felt quite at one with him and he realised that he did not deserve this love but that it was within him.

And Klaus saw in his spirit that his face, his eyes and his whole body were filled with loving humility, like a vessel filled with honey which could hold not a single drop more.

Then he could no longer see the pilgrim but was so sated with him that he desired nothing further of him.

It seemed to Klaus that he [the pilgrim] had made known to him [Klaus] everything that was in heaven and on the earth:’

10s Exactly what is meant by the phrase "like a Veronica” is rather uncertain.

Stockli believes63 that the wanderer has adopted a facial expression "like the one on Christ’s sudarium [sweat cloth]:’

This, in my view, fits, and is even likely as, in this area, there was a legend which connected the shape of Mount Pilatus with the sudarium of St. Veronica.

A handwritten document from the fifteenth century tells64 "how Veronica came to Rome and how Pilate came to Rome via the Tiber and to Rotte (Rhone) and to Freclunund (Pilatus) :’65

The story tells us that after the death of Christ, the emperor Tiberius fell ill with leprosy, so he sent his servant, Albanus, to Jerusalem to find a good doctor (possibly Jesus).

Albanus sought out Pontius Pilate, who, however, kept him waiting, for he feared the discovery of Christ’s killing. But the people sent Albanus to a pious woman called Veronica who told him what had happened to Jesus.

She also told him that she had wanted to have the face of Jesus painted onto a cloth so that she would have a memento of him.

But then Jesus himself suddenly approached her "and then Jesus Christ our Lord took the cloth out of my hand and pressed it to His holy and divine face and gave it back to me.

And there on the cloth was His holy face in all its original colour and detail.

Thus the cloth with the imprint of His holy face and its characteristics was called a Veronica, after my own name:’66 Thereafter, the cloth became a "sacred relic" with which one could heal the sick.

Albanus then takes Veronica with him to Rome, and she heals Tiberius.

Pontius Pilate, however, whose offence became known in this way, was summoned to Rome, had to stand trial, and then committed suicide.

But wherever his corpse was thrown, terrible storms arose so that his corpse had to be retrieved out of the River Tiber and later out of the River Rhone, near Vienne, where it had been brought. Finally, his corpse was put into the lake on Mount Pilatus.

Ever since, he has often appeared in the company of a horse-shaped demon.

He sits upon a throne, and his hair and beard are ice-grey.

Brother Klaus probably knew of this legend, and it is therefore likely that when he said the face of the pilgrim was transformed into "a face like a Veronica:’ he meant that it looked like the face of Jesus on the cloth of St. Veronica.

In art, it is portrayed as the face of one who is being tortured-a face that is in pain.

This would fit with what happens next in the vision for, in his newly transformed state, the divine visitor now appears in a splendid bearskin sprinkled with gold.

Thus, he is a Beri-serkr (a Berserker), a Barenhiiuter (one who wears a bearskin).

This type of transformation, this so-called "going berserk;’ is a quality that belongs to Wotan whereby, in moments like this, his body was as still as death while he moved around in the form of an animal.

Thus, he could "visit" distant countries and perform great deeds.67

Not only could Wotan do this, but his followers.

This Berserker-nature was often hereditary in respectable families.

The "seizure;’ or "fit" would begin with a feeling of restlessness or drowsiness.68

Then the hero would leave as a bear, a wild boar, or as a wolf’s soul and would kill its enemies, 69 though sometimes, in a blind rage, he would kill his own family by mistake.

After such a fit, the one who had "gone berserk" would be weak and easy to overpower.70

But while having the fit, he could bite the edges of shields, swallow burning coals, and even walk through fire.71

Behind this state is a mood called "gramr" or "grimr;’ a word which means the same as "anger" and,

simultaneously, "sovereign lord" or "prince:’72

(In the case of Brother Klaus’s vision, this establishes a connection between the one who goes berserk and the motif of the nobleman!)

It is this "holy rage" of Wotan that ensures victory.

The old Norse expression for "going berserk with rage" means literally "to change form" or "to change one’s coverings:’

This refers to a psychic predisposition to leave one’s body in a transformed shape which

is called "hamfong:’73

The root of the word "ham" also means skin, shadow, form, protective spirit, and it also appears in the word "hamingja" (tutelary spirit, or good fortune),74 which is how the Germanic people referred to the anima.

As the state of "going berserk" does, in fact, begin with suffering, to say that the pilgrim’s face looks "like a Veronica" fits very well, for it is precisely after this that he appears as the Berserker.

That mention is made here of a covering which, according to a local legend, was said to be a sacred relic, is not out of place but rather points to the fact that the pilgrim represents something like a Hulle (a covering), a Hamr (the soul), i.e., the protective spirit of Brother Klaus.

106 The rage of the Berserker is always also a condition of ecstasy and of being in a frenzied state, a state in which the one who is ; = ""’"cPci can, amongst other things, have an uncanny spiritual effect on people anu L: .. :.u;: from afar.75

107 As Jung wrote in a letter to Fritz Blanke,76 the bear represents the theriomorphic characteristics of the greater personality.

"On his spiritual pilgrimage and in his instinctual (bear-like, i.e., hermitlike) subhumanness, Brother Klaus recognises himself as Christ. ...

The brutal coldness of feeling that the saint needed in order to abandon his wife and children and friends is encountered in the subhuman animal realm.

Hence the saint casts an animal shadow.

. . . Whoever can suffer within himself the highest united with the lowest is healed, holy, whole. The vision is trying to show Klaus that the spiritual pilgrim and the Berserker are both Christ, and this opens the way to forgiveness of the great sin which holiness is. (Sine peccato nulla gratia.)

He is frightened to death by God’s wrath because this wrath is aimed at him, who has betrayed his nearest and dearest and the ordinary man for God’s sake:’

Brother Klaus’s vision continues: "The bearskin shone as though one had passed a shining weapon over it, the glitter of which one could see upon a wall:’

And Brother Klaus thinks that there might be "something that was being hidden from him:’

This mysterious shining is not mentioned by chance for it indicates that the one who wears the bearskin is a divine being.

The words ((Ziu" (a Germanic name for god), the Latin word ’(deus" (god) and the ancient Indian word ((deva" (god) share an etymological root which refers to the brightness of the daytime sky.77

The divine is a brightness, a shining, and its shine shows its ((mana:’ The association to a polished weapon is also not irrelevant. Old Germanic names for swords were, for example,78 "the Glowing One:’ "the Shine of Victory;’ "the Flickering Shine:’

And when Wotan was entertaining guests one evening in Asgard, he asked for swords to be brought into the hall "which were so highly polished that they shone and no other lighting was needed throughout the entire banquet."79

Furthermore, expressions for "honour" and "one’s standing in the world" in Old High German are nearly all related to a root word which means brightness, light, clarity: Swedish: "tir" (to light up); Old High German: "toerr" (pure, clear); Old Norse: ”teitr" (happy, beaming) which is related to "tfr" (adornment), which is used by Brother Klaus to describe the shining of the bearskin.

109 Psychologically speaking, the shining of the bearskin has to do with divine "mana:’ and thus it is understandable that Brother Klaus experiences this as something being "hidden" from him, that is, as a fascinating secret. 80

110 After the wanderer has left, a strange feeling of love (Minne) for him suddenly wells up within Brother Klaus, and he feels sated with love, like a honey-pot filled to the brim.

This love (Minne) which suddenly lights up in the man with the bearskin (Barenhauter) is the form of love, or Eros, which belongs to Odin in whose honour the so-called "Minnebecher" (cup of love) was drained at banquets.81

And, as Ninck emphasises, "Minne" is a word which means much more than the word "love": It means an intensely loving way of thinking82 that establishes a spiritual connection from afar with those who are travelling and with the dead.

It is a deep fervour and, simultaneously, a devoted way of caring while in a state of rapt contemplation.

It was out of this Minne amongst men that the Germanic practice of swearing allegiance arose.83

Such feelings of love for another man is indirectly hinted at here when Brother Klaus experiences "desire and yearning" when he is permitted to see the noble form of the pilgrim.

Thus, it almost looks as if the Berserker wants to seduce him into swearing his allegiance in the Germanic sense. 84

In addition, Brother Klaus’s simile of the vessel filled with honey is pertinent if one thinks of the Minnebecher (cup of love) of the ancient Germanic people, for honey is an essential ingredient in the mead of poets, a drink which induces ecstasy, 85 and honey is to be found in nectar, the drink of immortality.86

According to Paracelsus, honey means ((the sweetness of the earth;’87 which makes it an image of Minne, of immortality, 88 of an eternal bond, 89 and of ecstatic inspiration.90 ((Drink milk and honey before sunrise and there will be something divine in your heart" was

written on an ancient Papyrus on magic.91

Honey is also the food of the gods.92

In India, honey, strangely enough, is also a symbol of the contact of all beings in the universe with the Self, the Anthropos purusa".

Thus, it is said in the Brha-danyaka-Upanishad II, 593 ((This self is honey for all beings. And all beings are honey for this self. And in this self which is made up of the energy of light, from which the deathless purusa is made, and which is made up of Atman, i.e. which is made out of the energy of light, from which the deathless purusa is made, is the original atman of the deathless, of the Brahman.

That is the cosmos:'

In this text, too, honey is an image of the loving contact of all living creatures within the Self in its form of the macro cosmic Anthropos (purusa).

112 Seen from a psychological standpoint, the Minne in Brother Klaus's vision is, so to speak, the positive aspect of that threatening red colour which frightened Brother Klaus so terribly in the Liestal episode.

For, as Jung wrote in "The Philosophical Tree:' 94 the "colour red" or "red tincture" of the alchemists psychologically represents a specific form of Eros, of being related through one's feelings, in which understanding is combined with love.

This is in contrast to the collective, conventional Christian approach of loving one's neighbour as oneself, for it symbolises a more conscious, more individual and deeper relatedness between people, something which other mystics were seeking to develop at the time Brother Klaus lived.

We can surmise that upon the pilgrim's departure, Brother Klaus was left with a peculiar feeling of happiness.

We are told: He felt so completely sated, that he desired nothing further, and that it seemed to him that the pilgrim had made known to him everything that was in heaven and on earth.

It seems that the Berserker had about him a sphere of "absolute knowledge" which pointed towards a cosmic Ulomelie in which everything is connected to everything else.95

Indeed, as Jung writes in his essay "Synchronicity: An Acausal Connecting Principle:'96 it appears that the archetypes of the collective unconscious have a psychoid aspect to them which can also appear in physical events as ordering factors.

The common denominator of both inner psychic and outer events is meaningful coincidence.

The Chinese concept of Tao gives expression to this aspect of reality.

Ch’uang-tse says of this,97 "Outward hearing should not penetrate further than the ear; the intellect should not seek to lead a separate existence, thus the soul can become empty and absorb the whole world.

It is Tao that fills this emptiness:’ And, to have insight, "you use your inner eye, your inner ear, to pierce to the heart of things, and have no need of intellectual knowledge:’

As Jung points out,98 "this is obviously an allusion to the absolute knowledge of the unconscious, and to the presence in the microcosm of macrocosmic events."

[This is] "not a knowledge that could be connected with the ego, and hence not a conscious knowledge as we know it, but rather a self-subsistent (unconscious’ knowledge which I would prefer to call (absolute knowledge:

It is not cognition but, as Leibniz so excellently calls it, a (perceiving’ which consists-or to be more cautious, seems to consist-of images, of subjectless simulacra.

These postulated images are presumably the same as my archetypes ....

Expressed in modern language, the microcosm which contains (the images of all creation’ would be the collective

unconscious:’99

Contact with the latter often involves an experience of illumination in which a simultaneous, rather than a rational, realisation of all the world’s secrets is conveyed.

Such considerations, which at first might seem peripheral, must be taken into consideration in our interpretation of Brother Klaus’s

114 vision because the pilgrim in the bearskin is, without doubt, an archetypal image which, psychologically speaking, must be seen as a personification of the Self.

The latter is, however, the central content of the collective unconscious.

Thus, it is obvious that the appearance of this content constellates, among other things, something of the "absolute knowledge" of the collective unconscious, which explains why Brother Klaus’s experience of his encounter with

the pilgrim is equivalent to the instant revelation of all that exists between heaven and earth.

Naturally, this pilgrim, as an image of the Self, is also a parallel figure for Christ100 but one which completes, so to speak, the figure is of Christ by including the lowly realm of the animals, along with the vastness of nature, thereby adding characteristics which the figure in the dogma does not possess so explicitly-at least not yet.

The image of the pilgrim includes Minne, the secret power of the instinctive world and the above-mentioned element of "absolute knowledge:’

To some extent the Berserker has become incarnate in Brother Klaus for he himself wants to reveal the egoism in people, like "the spirit ofTruth:’101 and Brother Klaus often emphasised this ecstatic feeling of divine love which, apparently, he had inwardly experienced.

For indeed, as he told a youth from Burgdorf who asked for his advice on meditation, 102 God knows how to make

contemplation as appealing "as if one were dancing:’ and conversely, He can make it seem "as if one had to struggle with an adversary:’

Indeed, one of Klaus’s prayers which has been handed down to us points in this direction:103

My Lord and my God, take from me everything that distances me from you.

116 My Lord and my God, give me everything that brings me closer to you.

My Lord and my God, detach me from myself to give my all to you. Marie Louise von Franz, Niklaus von Flue and Saint Perpetua, Page 67-86

1. https://smile.amazon.com/Collected-Works-Marie-Louise-Franz-Interpretation/dp/1685030300/ref=sr_1_1?crid=1NBLZIMI2FRHJ&keywords=marie+louise+von+franz+collected

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